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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Inquisition of Spain, from the time of its establishment to the reign of Ferdinand VII. abridged and translated from the original works of D. Jean Antoine Llorente, formerly Secretary of the Inquisition.* London: Whittaker.

POPE INNOCENT III. is said to have achieved the two most signal triumphs over sense and humanity—the establishment of transubstantiation and the origin of the Inquisition. While the first insisted on a *corporeal* presence in the Eucharist, the other was levelled against a sect whose chief *imputed* heresy was the *corporeal* existence of the Deity. Of two nicely-poised absurdities, each at the extremity, it was heresy to believe the one, or not to believe the other. The Inquisition was launched at the beginning of the 13th century, and its object was to extirpate the heresies of the Albigenses in the south of France—a sect whose name was derived from Albi, in Languedoc, and whose doctrines and origin, towards the end of the 7th century, may be still dimly traced, by the immortalizing light of persecution, through Venice, Bulgaria, Thrace, Pontus, Armenia, and Cappadocia, to Samosata near Antioch. The mild and pious proceedings of the Inquisition were paradoxically intended to outroot the belief in an ‘evil principle’—another of the imputed heresies of the Albigenses. However, the inhabitants of Languedoc, preferring to speculate (if they did speculate) on the remote origin of evil, to admitting it presently among them, resisted the inquisitors, and retained their opinions. But Innocent III. well knew that what a limited persecution only strengthens and inflames, may be outrooted by extermination:—he could distinguish between the inefficacy of restraint and the omnipotence of annihilation: while philosophers and historians have taunted tyrants and priests with the impotence of executions and the majesty of opinion, the world has unhappily furnished more examples than one of the utter abolition of a creed by the mere argument of brutal, unlimited force. The repeated crusades against the Albigenses, immediately after the institution of the Inquisition, are the most terrible examples of suc-

cessful persecution on record. No age, no country, no sect, ever sunk and expired beneath such unsparing chastisement, such complete and consummate cruelty. While Christians and Pagans could sometimes interchange courtesies in the Holy Land, and think of mercy in their massacres, and chivalry in their combats, the assumed head of the religion of peace, at home, in all the security of overpowering multitudes, was crushing the hydra-heads of what he was pleased to call heresy, and, with classical precaution, was cauterizing the roots. At Chasseneuil, in the commencement of the crusade, a terrible sample of the mercies of orthodoxy was given in the deliberate burning of all the inhabitants. At another time, 400 fugitives from Carcassone shared the same fate; and batches of miserable peasants were slaughtered or burnt on all occasions for the edification of Europe. At length, when even bigotry was at fault for prey; when year had rolled over year with scarce the shadow of resistance, or the whisper of heresy; when the territories and dignities of the Counts of Toulouse and Beziers, and Carcassone had fallen to the De Montforts, and the Dukedom of Narbonne had compensated the pious energies of a priest,—the objects of the crusade were finished. Once more the Inquisition resumed its silent reign; and though even Gibbon* has recorded, almost with approbation, that of a list of criminals which fills nineteen folio pages of Limborth's history, only fifteen men and four women were delivered to the secular arm, one is less surprised at the scarceness of the victims, than the industry in finding so many sinners, where fire and the sword, for forty years, had stripped the land of heresy and inhabitants together. Whoever had energy or intellect to frame an idea of faith for himself, was soon a heretic; and from those who had neither the wit nor the courage to think for themselves, the Inquisitors had no difficulty in extracting a confession of heresy by ensnaring questions. For example:—"Does the consecrated host contain the whole body of Christ?" "Yes." (And to deny that *any* part was contained would be an heretical denial of transubstantiation; and to affirm that only a *particular* part of the body was contained in the host, would lead to an inextricable dilemma.) "Then you believe, if four priests in one church consecrate each of them a host, each contains the body of Christ?" "I do." "You think, then, there are four Gods?" To which the terrified respondent had no answer.†

The Inquisition had obtained some footing in *Spain* from the year 1232; but the year 1481, when it was remodelled and formally

* *Decline and Fall*, ch. 54.

† *Vide Letter from the Consuls of Narbonne to the Consuls of Nismes*, cited in Sismondi's *History of the Crusades against the Albigenses*. London: 1826. p. 255. Transubstantiation was always a trying topic to the Albigenses and Vaudois. "If the body of Christ," said they, "was as large as our mountains, it must have been destroyed by the number of those whom they pretend to have eaten of it." *ib.* p. 7.

established by Ferdinand and Isabella, may be regarded as the real date of the “*Spanish Inquisition*.” To this branch of the Inquisition, the work which appears at the head of this article is chiefly confined; and to this we shall limit our own observations. We will first say a word or two of the work itself, and then give some extracts and notices of the contents, that the reader may form a notion of the history, jurisdiction, and modes of proceeding of this singular tribunal.

The author shall give our readers *his own history*.

Being myself the secretary of the Inquisition at Madrid, during the years 1789, 1790, and 1791, I have the firmest confidence in my being able to give to the world a true code of the secret laws by which the interior of the Inquisition was governed—of those laws which were veiled by mystery from all mankind, excepting those men to whom the knowledge of their political import was exclusively reserved. A firm conviction, from knowing the deep objects of this tribunal, that it was vicious in its principle, in its constitution, and in its laws, notwithstanding all that has been said in its support, induced me to avail myself of the advantage my situation afforded me, and to collect every document I could procure relative to its history. My perseverance has been crowned with success far beyond my hopes; for, in addition to an abundance of materials, obtained with labour and expense, consisting of unpublished manuscripts and papers, mentioned in the inventories of deceased inquisitors, and other officers of the institution, in 1809, 1810, and 1811, when the Inquisition in Spain was suppressed, all the archives were placed at my disposal; and from 1809 to 1812 I collected every thing that appeared to me to be of consequence in the registers of the council of the Inquisition, and in the provincial tribunals, for the purpose of compiling this history.—Preface, p. xiii.

A secret enemy of the establishment, with full access to all its mysteries, collecting its rules of guilt and records of iniquity,—before its abolition,---we may be sure has stretched his accusations to the utmost. The bitterness of a renegade is proverbial. When Tertullian became a Montanist, he cast an imputation on his late brethren, unfit to be repeated here, and refuted by himself. But far more probing, because less suspicious, are the voluntary confessions of an accomplice when the junto is dissolved. Assuming then that we have the full accusation before us, we will venture to say, that not the most elaborate defence of the Inquisition has done so much to palliate its crimes as this studied exposition of its maximum guilt. Burnings we have in abundance,—cast up, multiplied, and submitted to the most slashing arithmetic: the names of the victims, the amount of the spectators, and the number of the princes and princesses present; all these are recorded:—but the horrors of darkness, the midnight shrieks, the viewless voices, the veiled accusers, the wheel, the screws, the thousand instruments of anguish and terror, the secret blood and private revenge, the subterranean jurisdiction, the fetid and dripping dungeon and its pale tenant, the echoing footsteps of the familiars, the repetition of his trial, the creaking hinges, the flickering torches, the endless passages, the gloomy tribunal and sable hangings, the cowled brows of the judges, the *question*, the sweat, the cries and fainting,

and the recommission to his vault,—all these, and the thousand harrowing images that crowd into the very name of the Inquisition, are in vain to be looked for in the pages of M. Llorente. Either the Inquisition has been grossly and childishly disfigured, or M. Llorente has injudiciously, or of necessity, omitted a detail of those individual anecdotes which pick out and define the true spirit of the laws and their effects, more than ten thousand repetitions of names and dates.*

M. Llorente's work is just such a history as one would write of Oxford, who had access to the statutes of each college, and the lists of the masters, fellows, and students, from the foundation hitherto. We will allow M. Llorente the full value of his endless dates, places, and names, but we cannot forgive the remarkable dearth of facts, which have either existed, or many of his imputations and insinuations are unjust.

We opened the book in full recollection of Messrs. Radcliffe and Schedoni, and the pruriency of our expectation was excited by the following sketch, tacked to the preface, apropos to nothing, to prepare our appetite, like a Scotch relish.

One of the prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *pendulum*. The method of thus destroying the victim is as follows:—the condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. * * * This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820 !!---P. xx.

We entirely disbelieve all this; and our disbelief is founded upon the whole spirit of the proceedings of the Inquisition, gathered from the author's own pages, to which we can safely refer our readers for a refutation of this story, if they are not satisfied with the slight sketch which we shall give ourselves. In fact, as torture has long been considered obsolete and abolished, (p. 64.) and private capital punishment unpermitted and unpractised, (*passim*,) we can only look on this passage as a bait to catch readers.†

M. Llorente has told us, that above 30,000 persons have perished in

* The only chapter of much anecdote or personal interest is, a long account of the death of Don Carlos, son of Philip II. (p. 377.) which has been as famous and interesting a problem to the readers of Spanish history as the death of Darnley in Scotland. It is well worth reading, but totally unconnected with our subject. It is fabricated of different materials from the rest of the book, which have long been public; and has no more to do with the Inquisition than the death of Crispus has.

† Don Ferdinand Valdés, in the reign of Philip II., when the Inquisition was pampered almost to political omnipotence, has been stigmatized as the beau ideal of an inquisitor-general. Yet vid. articles 48, 49, 50, 53, 54, 55, of his code, (pp. 242—4.) on the subject of torture. It has been much exaggerated, and at that day, throughout almost the whole of Europe, it was not confined to the Inquisition.

the flames of the Inquisition since its establishment. To ascertain this, he has actually taken a few determinate accounts at different places, and multiplying by the time for which he has *no account*, and by the number of other cities whose victims are unrecorded, he complacently presents us with the arithmetical product, as an authentic list of the sufferers. This will remind our readers of Gibbon's short cut at the number of martyrs. He supposed Palestine to be one-sixteenth of the dominions of Galerius and Maximin, which, on the recorded fact that ninety-two Christians had been there martyred in a given time, would give 16×92 , about 1500 martyrs for the eastern empire; and allowing the same computation for the west, the total will amount to somewhat less than 2000 persons. This he called "a very important and probable conclusion!" (Ch. xvi. in fine.) The propositions of Gibbon and M. Llorente are precisely analogous. Gibbon's problem is, "Given the number of square acres, required the number of martyrs;" while M. Llorente has, "From the number of victims in one place, and in one year, to find the number in 10 places and 100 years;" and, with the childish application of his double rule of three, he has filled several pages at the end of his book,---and vid. p. 519.

We know, therefore, exactly what we knew before, and quite enough, that abundance of persons were burnt by the Inquisition; but we can safely assure our readers, that M. Llorente's 30,000 is too wild even to be called a guess.

The style of the work, which is an abridgment as well as a translation, is more free than one might expect. But it wears many marks of the carelessness with which it has been committed to the press:—and we can scarce pardon a learned translator, for talking of Ignatius Loyola as "*an illuminati*" twice in the same page, (p. 371), and applying the same ungrammatical epithet to Francis Garcia in the 510th.

He who opens M. Llorente's volume for his *entertainment*, will only succeed by that skilful instinct which enables literary alchymists to separate, at a glance, the objects of their own appetites from the mixed mass before them; but all persons will find in it an authentic *framework* of names, laws, and dates, the interstices of which he may fill up from other sources, with facts and anecdotes, without which the contemplation of their causes is as dull and uninstructive as the consideration of possible forces without their effects. With this acknowledgment, we take our leave of M. Llorente.

After the conquest of Grenada, and after a conscientious struggle by Queen Isabella, which does honour to her memory, the Inquisition was remodelled and re-established, to prevent a relapse of the Moorish and Jewish converts:---the world has never witnessed so cruel an insult to the human understanding as this settled and systematic attempt to

compel the conviction of thousands, by goading them to perjury. The fainting orthodoxy of these poor wretches was propped on all sides by threats and chastisement. He who panted in his path was persuaded to advance by the confiscation of his property, and he who recoiled from the steepness of his new faith, fell back upon the lance of some gentle inquisitor, who thrust him into heaven without the merit of desiring it.

The real and clear object of the Inquisition was the confiscation of Jewish wealth. These wretched and unpitied outcasts in vain promised to live peaceably, to retire to their compelled habitations before night, to renounce all professions which were reserved for Christians, and to supply Ferdinand with 30,000 pieces of silver in the war against Grenada. Ferdinand and Isabella wavered; but Torquemada, the first inquisitor-general, appeared before them with a crucifix in his hand, holding it to them with these words:—"Judas sold his Master for thirty pieces of silver: your highnesses are about to do the same for 30,000: behold him, take him, and hasten to sell him." (p. 54.) These words sealed the fate of the Jews; and Mariana says it cost Spain 800,000 subjects. They were permitted to carry with them all their effects, except gold and silver; so that Andrew Bernaldez (a contemporary historian) in his History of the Catholic Kings, says, that he saw the Jews give a house for an ass, and a vineyard for a small quantity of cloth or linen.

The strength of the Inquisition was rapidly matured. If a papal bull interfered with its jurisdiction, the inquisitors refused to obey it, alleging that it was repugnant to the laws of Spain: if the ordinances of the king were inconvenient, they pleaded the obligations of the papal bulls and the terrors of excommunication. (Pref. p. xvii.) They eluded the control, and appealed to the protection both of Spain and Rome, by dexterously submitting to the authority of both and neither.

It was easy to extend the surveillance of the Inquisition to any crime, spiritual or civil. Though bigamy, blasphemy, and usury were punishable by the magistrate, the inquisitors drew them to their own tribunal, that they might inquire if their crimes had been committed from the natural depravity of man, or from a notion of their harmlessness—*i. e.* from heretical errors, their own peculiar province. (Pp. 21, 83.) Philip the Second, who was enamoured of the office, extended its jurisdiction to the excise, and subjected the exporters of horses to the penalties of heresy. As early as the reign of Alphonso XI. in the 14th century, the exportation of Spanish horses into France was a capital crime, but it is unknown for what reasons. But when the civil wars broke out between Catholics and Protestants in France, Philip the Second could easily pretend that those who furnished horses, arms, or ammunition to the Protestants, were favourers of heresy, and heretics

themselves. These privileges of excisemen were afterwards lost by an attempt to subject the smuggling of saltpetre, sulphur and gunpowder to the same tribunal of orthodoxy. (Pref. xviii. pp. 271-2.)

The Holy Office was at first founded upon zeal and devotion. Its members were usually monks, and bound to poverty by a vow. But when the inquisitors began to make their progresses with Recorders, Alguazils, and an armed force, their expenses were thrown by the Pope on the several bishops in whose provinces they were disinterestedly labouring to extirpate heresy. The encroachment upon their authority, and this new liability of their revenues, kindled little zeal in these prelates in behalf of their spiritual assistants; and the records of the Inquisition are full of their differences. The fines and confiscations of heretics became a new fund; but even this, when the royal gifts, and the share of the accusers were deducted, was inadequate to the expenditure or claims of the Holy Office. To remedy this, a prebend in each cathedral in Spain was attached to the Inquisition in 1501; and in 1574, after much opposition, the revenues of a canonship in each metropolitan church, cathedral, and college in the kingdom, were added to the holy fund. (Vid. pp. 24, 48, 197-8.)

No part of the inquisitorial code was more minutely defined than that which related to the confiscation of heretical property. In the same way as the property in the goods of an English bankrupt is vested in his assignees by a relation backward to the act of bankruptcy, the goods of a heretic were vested, by confiscation, in the Holy Office, not from the period of accusation or conviction, but from the first moment of his life in which he fell into heresy—a point of time which the tenth article of the code of Torquemada enjoins the inquisitors accurately to ascertain. (P. 40—47.)

When an information of heresy was received, the nature of the crime imputed, and the persons supposed to be cognizant of it, were named by the informer. Their evidence was reduced to writing, read over twice to them, and confirmed. If this "*preliminary instruction*" amounts to a *primâ facie* heresy, a circular is sent to all the provinces to know if any other accusation is registered against the same person. This is called "*the review of the registers*." The accusations are then propounded in distinct forms to the "*qualifiers*," who are generally scholastic monks, to ascertain if the facts or words imputed, amount to heresy. If they inscribe the "*theological censure*" at the bottom of the page, the accused person is removed to the secret prisons of the office. In justice to an establishment, whose real evils need neither exaggeration nor calumny, our Author shall describe these prisons himself:—

These prisons are not, as they have been represented, damp, dirty, and unhealthy; they are vaulted chambers, *well lighted*, not damp, and large enough

for a person to take some exercise in. Some authors have stated, that the prisoners were chained; these means are only employed on extraordinary occasions, and to prevent them from destroying themselves.—P. 62.

The prisoner, on the three following days, had three *audiences of monition*, in which he was exhorted to confess all that his conscience could suggest to him, but without communicating to him the charges brought against him. After this, the procurator-fiscal draws up his formal accusation; disposing his charges, like a declaration at Westminster, into so many distinct counts, in order to meet the varying evidence of the witnesses: so that the charges, which are in fact only the substance of one act of heresy, are put into the form of several accusations;—a mode of proceeding sufficiently convenient, where all parties understand the object, but which embarrassed and confounded the unconscious heretic by the apparent multitude of his imputed iniquities. The fiscal terminates the requisition by demanding that the *question* shall be applied to the prisoner. (This demand was always made *pro formâ*,—but the use of torture has been long obsolete. We shall say something of it, when we have finished this sketch of proceedings.) What the prisoner confessed under the torture, he was required to confirm next day; which he seldom refused to do, because his apparent insincerity would subject him to a repetition of his pain. He is brought to the audience chamber, and his accusation read: if he wishes to defend himself, he is permitted to choose a lawyer, who is furnished with the deposition of the witnesses, the censure of the qualifiers, and the demand of the fiscal for the examination, and the accusation and the replies of the accused.

The prisoner challenges the unknown witnesses by naming those he considers his enemies, giving his reasons and writing their names on the margin of that article which he deems they are the authors of. If he is fortunate enough to fix on the right persons, and it can be proved that they are the declared enemies of the prisoner, those articles are passed over, unless the morality of those witnesses can be strongly attested—or other reasons induce the inquisitors to make an exception from the general rule.

The depositions of the witnesses, and the replies or explanations of the prisoner, are then submitted to the “qualifiers,” who are to decide whether the witnesses have established the case which in the *preliminary instruction* had received the *theological censure*, whether the replies of the accused have explained the imputation, or proved him a “formal heretic.”

In some cases appeals were allowed to Rome, or the Supreme Council. If there were no appeal, and the prisoner was condemned, he was conducted to the Auto-da-fé, there to be reconciled, or *relaxed*;—that is, to be burnt by the justice of the king,—according

to the degree of his guilt. The Auto-da-fé, (*anglicè, an act of faith*) consisted properly in the ceremony of absolving, condemning to penance or, otherwise chastising convicted heretics, and in reading to the multitude a sermon upon the subject; it by no means included that idea of a necessary burning of victims which people sometimes attach to the name.

The prisoners were brought out to the auto-da-fé, accoutred in the *San-benito*. The real etymology of this word is *saco bendito*, from the sacredness attached to the garb of penitence. It was a species of scapulary, distinguished from those of the monks, by reaching only to the knees. It seems formerly to have been made of a brown stuff with yellow crosses, and afterwards of yellow stuff with red crosses. (pp. 28, 70.) One may judge of the terrible fanaticism of the times when these crosses were first used, by observing that they were given by St. Dominic and the other inquisitors to reconciled heretics, as a protection against the zealous Catholics, who were in the habit of massacring all known heretics, armed or unarmed, wherever they met them. (p. 30.) The Crusaders in Palestine wore the cross upon the shoulder; those in Languedoc upon the breast. (Sismondi.) The victims of the Inquisition were distinguished from these, by *two crosses*; and as a farther distinction, Cardinal Ximenez de Cisneros, in 1514, substituted the cross of St. Andrew for the common one.*

The dresses varied with the crime and the intended punishment. He who was "*slightly suspected*," wore the yellow scapulary without the cross. If he was "*violently suspected*" and abjured, he wore half the cross; if he was a "*formal heretic*" he wore it entire.

For those condemned to death, there were also three costumes. They who had repented *before sentence*, wore the crosses and scapulary and the *Caroza*, a conical cap, of the same stuff, and decorated with similar crosses. They who had repented *after sentence*, wore also the *Caroza* and *San-benito*, but on the lower part of the latter a bust was painted in the midst of a fire, the flames of which were reversed, to shew that the culprit was not to be burnt till he was strangled. Lastly, the upright flames on the cap and scapulary of the *impenitent*, and the grotesque figures of devils, was the grand climax of typical decoration. (Ch. 9. *passim*.)

If the heretic escaped, or died undetected, he was burnt in effigy. The effigy was usually an unformed mass surmounted by a head; but when Constantine Ponce de la Fuente, preacher to Charles the Fifth, was burnt by proxy after his death, his effigy was framed with

* The '*San benitos*,' after the execution, or term of penance, or natural decease of the wearers, according to circumstances, were suspended in their parish churches, with their names and heresies inscribed, to perpetuate their infamy. Vid. *Code of Valdez*. Ch. 22. art. 81.

extended arms, to imitate his attitude in the pulpit, after which his bones were burnt with the ordinary effigy. (p. 222.)

The heretic who repented at the stake—nay, if, when the cords that bound him were burnt, he could dart to the top of the scaffold and confess, he received absolution, and was strangled before he was burnt; an exquisitely inquisitorial indulgence! which robbed a man, by the unutterable terror of immediate anguish, of his chief merit and only hope, the sincerity of his faith and the constancy of his conviction:—"lorsq' on va pour ainsi dire," as Montesquieu would say, "noyer des malheureux sur la planche même, sur laquelle ils s'étoient sauvés." (Gr. et dec. ch. 14.)

Of the principle of torture it is difficult to speak with temper. Where guilt was certain it was useless to apply the question. Torture took for granted the uncertainty of crime—so there was always an even chance that innocence was racked. But since the logic of so many ages and so many nations has missed this dilemma, and regarded the wheel as the faithfulest of examiners, it is unfair to brand the Inquisitors with the exclusive proprietorship of that cruel and consummate absurdity. The torture adopted by the Inquisition in its first ages (for it was soon *in practice* obsolete) will be best understood by giving an extract from a procès verbal of an execution, A. D. 1527.

The said licentiate, Moriz, immediately caused him to be conducted to the chamber of torture, where, being stripped to his shirt, Salas was put by the shoulders into the "*chevalet*,"* wheré the executioner, Pedro Porras, fastened him by the arms and legs with cords of hemp, of which he made eleven turns round each limb. Salas, during the time that the said Pedro was tying him thus, was warned to speak the truth several times, to which he always replied, that he had never said what he was accused of. He recited the creed, "*Quicunque vult*," and several times gave thanks to God and our Lady. And the said Salas being still tied as before mentioned, a fine wet cloth was put over his face, and about a pint of water was poured into his mouth and nostrils, from an earthen vessel with a hole at the bottom, and containing about two quarts: nevertheless, Salas still persisted in denying the accusation. Then Pedro de Porras tightened the cords on the right leg, and poured a second measure of water on the face; the cords were tightened a second time on the same leg, but Juan de Salas still persisted in denying that he had ever said any thing of the kind: * * * * Then the licentiate, Moriz, having declared that the torture was begun, but not finished, commanded that it should cease. The accused was withdrawn from the chevalet, at which execution, I, Henry Paz, was present from the beginning to the end.—Henry Paz, Notary.—P. 121.

* The *chevalet* "is formed like a groove, large enough to hold the body of a man, without a bottom, but a stick crosses it, over which the body falls in such a position, that the feet are much higher than the head; consequently a violent and painful respiration ensues, with intolerable pains in the sides, the arms, and legs. * * * * The mouth, during the torture, is in the most unfavourable position for respiration, so much so, that a person would die if he remained several hours in it: a piece of fine wet linen is introduced into the throat, on which the water from the vessel is poured so slowly, that it requires an hour to consume a pint, although it descends without intermission. In this state, the patient finds it impossible to breathe, as the water enters the nostrils at the same time, and the rupture of a blood-vessel in the lungs is often the result." (Pp. 122-3.)

'Exitus ergo quis est?' the charges were declared, not proved—but to expiate the suspicion he had incurred, Salas was condemned to a public penance in his shirt, and a fine of ten ducats of gold. His father paid the fine, and Salas performed his auto-da-fé; but that affair and some others caused the supreme council to publish a decree in 1558, forbidding torture without an order from the council. (p. 123.)

"It was under Philip the Second that the Inquisition committed the greatest cruelties."* (p. 253.) The 22d chapter gives the code of Valdez, his Inquisitor general; and our readers will find in that manual of Inquisitors, a variety of humane regulations, and worthy of a holier object. As this code has been followed to this day, we much wish our limits would permit us to exceed the scanty extracts we are enabled to make.

The inquisitors shall avoid interrupting the accused while he is speaking, and shall allow him to express himself freely while the recorder writes down his declarations. They shall ask all necessary questions, but shall avoid fatiguing him by examining him on subjects not relating to the trial, unless he gives occasion for it by his replies. (Art. 15.) The inquisitors shall hasten, as much as possible, the publication of the depositions, to spare the accused the anxiety of a long delay. (31.) If a prisoner had already been guilty of ill-faith in his own case, it was lawful to put him to the *question* 'in caput alienum,' i. e. as a witness against another person; but in his own cause, 'in caput proprium,' it was necessary to deliver him to the secular judge. (45.) When what was called a semi-proof already existed against the prisoner, the torture was permitted under certain regulations. This measure (the code says) is thought to be dangerous and not certain, because its effects depend upon the physical strength of the subject. * * * After it has been decided he shall not be examined on any particular fact, he shall be allowed to say what he pleases. Experience has shown, that if he is questioned on any subject, when pain has reduced him to the last extremity, he will say any thing that is required of him. (48, 49.) If the accused challenged an inquisitor, he was forbidden to interfere any farther in the trial. (52.) If the accused resist the torture, the judges shall deliberate on the nature, form, and quality of the torture which he has suffered, on the degree of intensity with which it was inflicted, on the age, strength, health, and vigour of the patient; they shall compare all these circumstances with the number, the seriousness of the indications which lead to the supposition of his guilt, and they shall decide if he is already cleared by what he has suffered. * * * The judges, notary, and the executioners shall be present at the torture; when it is over, the inquisitors shall cause an individual who has been wounded to be properly attended. (54, 55.) When the inquisitors release an accused person from the secret prisons, they shall ask him if the gaoler treated him and the other prisoners well or ill. (58.) If a prisoner died pending the trial, his friends and children were permitted to clear his memory. (59.) If a deceased person is pronounced free from prosecution, the judgment shall be formally published. (62.) If the inquisitors condemn the accused to corporeal punishment, such as whipping or the galleys, they shall not say that it may be commuted for pecuniary penalties; for this measure would be an extortion, and an infringement of the respect due to the tribunal. (65.) If a prisoner falls sick, the inquisitors must carefully provide him with every assistance. (71.) An account shall be given by the

* In confirmation of this we may refer our readers to the article 'Spain,' in the Quarterly Review for September, 1823, which is ascribed to the Rev. Blanco White.

gaolet of the common and daily nourishment of each prisoner, according to the price of the eatables; if there is in the prison a person of quality, or who is rich and has several domestics, he shall be supplied with the quantity of food which he requires, but only on condition that the remnants be distributed to the poor, and not given to the gaolet. (75.) If the prisoner has a wife or children, and they require to be maintained from his sequestered property, a certain sum for each day shall be allowed them, proportioned to their number, age, quality, and the state of their health. (76.)

We merely give these extracts to show our readers that the Inquisition, vile and absurd as it was, did not proceed with the indecent scorn of humanity and common sense that some people imagine.

It is ludicrous to observe the contemptible and incredible subjects to which these grave codes were applied, and the stratagems of the opposite parties. After some doubt, the works of Seneca, Plato, of Lucian, and other ancient heretics, were permitted to be read, (p. 105); but while the inquisitors were hovering and bustling on the frontiers to prevent the importation of newer iniquities, the infidels smuggled across the Pyrenees, in casks of Champagne and Burgundy, plentiful supplies of Lutheran divinity, which began to be relished in proportion to the difficulty of obtaining it. (p. 109.)

The industry and indignation of the Inquisition was specially levelled at all practitioners in geomancy, hydromancy, aeromancy, pyromancy, onomancy, necromancy, and sorcerers by beans, dice or wheat, signs, circles, characters or stars;—against inspectors of nails and readers of palms;—against those who preserved the devil in a ring, looked on him in a mirror, or bottled him in a phial. The sorceresses of the Valley of Bastan, in Navarre, confessed their attributes at Logrono, and suffered an *auto-da-fé* in 1610. Their story is much celebrated.

Happy for Spain, had the Inquisition confined itself to themes like these! With an extended coast, a happy climate, and a fruitful land, to what owes Spain her weakness and degradation, but the viciousness of her system? And who sees not the very soul of the Spanish system embodied and enshrined in the Inquisition? Can religion be pure, or intellect progressive, where inquiry is heresy and genius contraband? Envy, avarice, all the evil passions of public life and the ten-fold bitterer hostility of family hatred, have found a prop and an ally in the Inquisition. The denunciation of heresy hung over the head of the most pious and discreet. Candour and confidence were banished. No man could trust his servant, his friend, or his child. If he unbent himself at home, the mirth of his table might be twisted into blasphemy; if he fled to retirement, the omnipresence of the holy office followed him—even in the deepest solitude,

There stood a hill not far, whose grisly top
Belch'd fire and rolling smoke.

In 1813, the Inquisition was abolished. In 1814 it was re-esta-

blished; and the ignorance and weakness, and infamy of Spain seem doomed to be coëval with it. But a year of freedom has not been lost. The blindest may see a new spirit abroad, before which the strength of bigotry and the powers of secrecy are impotent. Spain owes the Inquisition, a deep retribution, and when the day shall come, no man can calculate the measure of revenge she will exact. Humanity will scarce regret to see that system of iniquity perishing in the fulness of retaliation; ‘ sanguine faéantam, quos ipse sacraverat, ignes.’

ART. II.—*Sermons on the principal Festivals of the Christian Church; to which are added, three Sermons on Good Friday. By the Rev. J. BIRD SUMNER, M. A. Prebendary of Durham, and Vicar of Mapledurham, Oxon. London: Hatchard, 1827.*

We are not of the number of those “*censores castigatoresque minorum*,” who look with dissatisfaction, or contempt, upon the multitude of religious productions continually issuing from a press so prolific, that it would seem to be labouring to make up for the many lost centuries which elapsed before it was called into action. Venerating as we do heartily and profoundly the old masters of our theology, for the extent of their learning, for the power of their eloquence, for the grandeur at once and soberness of their conceptions, and, above all, for the unaffected spirit of piety which pervades their writings; acknowledging to the full the deep debt of gratitude, which the cause of religion in general, and every theological student in particular, owes to them; we yet have no scruple in pronouncing them *inadequate*—we beg pardon for the term—*ill-suited* to the supply of the present demand for religious instruction and edification. The very power of “those heroes,” the very mightiness of the weapons which they wield, the very fullness of the resources which they display, disqualify them for popular use, and place them beyond common reach in an age, far exceeding all that have gone before it in the number of those who read divinity; a great part of whom are necessarily neither of very capacious, nor of highly cultivated intellect. The armour of Saul is not adapted to every stripling: other instruments of warfare must be provided for combatants of inferior strength and prowess; and may have the blessing too upon which victory depends. To speak plainly, and to the fact; it cannot be denied that many, who would leave untouched the elaborate works of our old divines, read and profit by the more attractive productions of modern writers on the same subjects. We cannot, therefore, but set a very high value upon the labours of those, who having become themselves deeply imbued with the spirit

of the ancient masters in theology, transmit it to others in a form calculated to recommend it to readers, whose tastes have been derived from models of the present day. We are not unmindful of the mass of dull and unprofitable matter, to which, in divinity no less than in other branches of learning, the undiscriminating fecundity of the press is almost daily giving birth. Every good has its correspondent, though not preponderant, evil: but in this case a ready corrective is at hand. Though the press does not discriminate, public judgment will: and however it may be misled partially and for a while, we are persuaded that it is not permitted to incline to the less worthy side generally, or finally. Whatever of unsound or worthless theology is brought to light, cannot long escape the contempt, or oblivion, which is its due.

The instance however, which has given occasion to these remarks, is not one of a doubtful character. Mr. Sumner is a writer, whose services to the cause of truth and holiness have long received the tribute of public approval and gratitude: and none, we believe, grudge him the enjoyment of the splendid preferment, which he has so well earned. Nor can we omit this opportunity of expressing our particular admiration of that industry, which enabled him, while he was yet in the midst of a most laborious and harassing occupation, to find time for the composition of a work so well conceived and finished as his Treatise on the Records of the Creation. The fruits of the leisure, which has now for some time been his portion, have been plenteous and excellent. His Apostolical Preaching, we have always considered as one of the best manuals of sound doctrine which can be put into the hands of a student in divinity: and as often as we take up his Sermons on the Christian Faith and Character, our hearts bear fresh testimony to the justice and power with which the genuine lessons of the Gospel are brought home to the conscience. The same particular and personal application of general truths is a characteristic merit of the volume now before us:—a merit surely of first-rate importance; and one in which perhaps the discourses of our older divines are somewhat deficient. Mr. Sumner, like others that have gone before him, has taken advantage of the more solemn commemorations of the Church, to illustrate the great facts and doctrines to which they severally have reference; and to make observances, which are too often regarded with indifference, or perverted to mere worldly purposes, available to their proper ends of awakening Christian feelings and thoughts, and promoting Christian edification. But we cannot better explain his design, than by laying before our readers his own short Preface.

All ages have acknowledged the force of that principle in the human mind, which is excited by the *admonitus locorum*: and not only enthusiastic travellers, but sober moralists permit us to encourage it as an honourable and useful sentiment. The same universality of feeling may be pleaded in favour of the *admonitus temporum*: the emotion produced in minds of sensibility by the

annual return of seasons which are rendered interesting to us by circumstances in which we have a personal concern.

The following Volume is intended to take advantage of a feeling so congenial to the human mind, and sanctioned, with few exceptions,* by the Christian Church in general. Doctrines never appear so forcible, as when they are illustrated by facts: and a natural opportunity of presenting this illustration is afforded by the successive festivals, which display the Redeemer in the various stages of that great work which he undertook for our salvation: and enable us to follow him from the cradle of his infancy to the agony of his cross, from the humiliation of his death to the triumph of his resurrection and ascension, and finally, to the accomplishment of the object of his incarnation, by the effusion of the Holy Ghost, and the institution of his spiritual kingdom.

It is hardly necessary to say, considering the subjects to which these Sermons relate, that they pretend to no research or novelty. They will answer the only design with which they were composed or published, if they contribute towards the supply of that edification which the Christian is constantly requiring, as one of the means of grace by which, under the divine blessing, his principles are confirmed, his resolutions strengthened, and his exertions renewed.

The volume contains seven Sermons for Christmas Day; three for Good Friday; four for Easter Day; one for the Ascension; three for Whit Sunday; and three for Trinity Sunday. They are written with so equal a hand, that extracts from two or three of them will give a sufficient idea of all, and afford, we trust, sufficient inducement to such an intimate acquaintance with the whole, as can alone be the means of realizing the pious purpose of their excellent Author.

In the second of the Sermons on Christmas Day, the spiritual state of the Jewish nation, at the time of our Lord's birth, is described with great truth and spirit. After citing Daniel's prophecy of the weeks, the Author proceeds thus:

Much of that time had elapsed: and whoever reflected upon the prophecy, and looked for its fulfilment, must have known that the accomplishment was drawing nigh. And how were the inhabitants of Jerusalem, and men of Judah employed? Were they earnestly desiring to see the salvation of God? Had they withdrawn some portion of their thoughts from worldly things, and were they studying the divine oracles, and endeavouring to scan the counsels of the Most High? Were they copying the example of Daniel himself in former times? He "had understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." And he set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes;" to seek the accomplishment of that promise of restoration from captivity, which Jeremiah had been directed to foretell. In like manner we might have hoped to find Jerusalem in the attitude of prayer, "confessing her sins, and presenting her supplications before the Lord her God" for a more glorious deliverer than Cyrus, and a speedy redemption from a worse captivity than that of Babylon.

No. The great and busy city offers no such edifying spectacle. The Scribes and Pharisees who "sat in Moses' seat," were putting the shadow for the substance, the form for the reality of godliness: they were binding "heavy burdens

* We are not aware of the "exceptions" to which Mr. Sumner alludes. Is there any Christian sect, which commemorates periodically *none* of the events recorded in the inspired annals of the Gospel?

and grievous to be borne, and laying them on the shoulders" of those who came to them for instruction in righteousness: they were courting the reputation of sanctity, with none of the spirit of saints: they were loving precedence and supremacy, and not "walking justly with their God:" they were "making the law of God of none effect through their traditions:" they were boasting of their scrupulous exactness in trifles, and omitting "the weightier matters of the law, judgment, mercy, and faith." Their prayers were a pretence; and their religion hypocrisy. Poor preparation this, for welcoming a meek and lowly Saviour! They were "Abraham's children:" they were "of the truth:" they were "free, and never in bondage to any man:" he could be nothing to them, who "came to preach the gospel to the poor, who was sent to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty the bruised, to preach the acceptable year of the Lord."

Another principal party in Jerusalem was still farther removed from the kingdom of God. The Sadducees said "there was no resurrection, neither angel nor spirit;" and this in defiance of the many intimations which are found throughout their scriptures and history, and of divers plain declarations which their latter prophets contain. These then must have thrown off the very appearance of religion, and have taken for their practical maxim, "Let us eat and drink, for to-morrow we die."

The temple, which ought to have been the glory of nations, and the light of the world; for there alone was the Creator worshipped instead of the creature, there alone was an altar without "a graven image the work of men's hands:"—was this temple purified and cleansed from unworthy pretenders to devotion, and prepared to receive the incarnate God within its walls, "the glory of the Father, and express image of his person, full of grace and truth?" Alas! the "house of prayer" was become "a den of thieves:" the place of worship was made a place of merchandise, and the business of worldly gain profaned the seasons of devotion. Are these "the gates of Sion," honoured by the favour of God "more than all the dwellings of Jacob!" "How is the faithful city become an harlot! Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger."

Still God had reserved to himself a remnant, more worthy descendants of that "father of the faithful," who "rejoiced to see the day of Christ." Such was "Anna the prophetess, who departed not from the temple, but served God with fastings and prayers night and day." And now the desire of her heart is answered. But a few days more will pass by, and she will see the infant Saviour presented to the Lord after the custom of the law, and give thanks, and speak of him to all that "looked for redemption in Jerusalem."

Such also was Simeon, "a just and devout man, waiting for the consolation of Israel;" to whom "it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ." We cannot doubt but these, and others like them, were employed as their own Daniel had been, in studying the signs of the times, and searching the Scriptures daily, and in sending up their united prayers that it might please God to visit his people, and to hasten his kingdom.

Zacharias too had been "filled with the Holy Ghost, and prophesied," saying, that God would now "perform the mercy promised to our fathers, and remember his holy covenant, the oath which he sware to Abraham." And with him his wife Elizabeth, already the favoured mother of the child who was to be called "the prophet of the highest," who should "go before the face of the Lord to prepare his ways." She had already saluted Mary as "blessed among women," had saluted her as about to become the "mother of her Lord:" and was aware that the period of this mysterious birth was nigh at hand. Who knows but these, on this very night, were making their request to God with prayer and supplication that the promised seed might come, "to be a light to lighten the Gentiles, and to be the glory of his people Israel!" Many perhaps looked down upon them as mistaken visionaries; wondered at their abstract-

tion from worldly pursuits and their contempt of what others so highly prized. But they were precious in the sight of God, with whom they walked by faith, and "their prayers and their alms came up as a memorial before him." It is so in all times. There are some who are comparatively strangers in the world, and retire from its concerns, that they may more entirely "give themselves to the word of God and to prayer." These "compare things spiritual with spiritual;" contemplate events in their religious aspect: take courage from prophecy; devise means, whenever an opening is presented, for promoting its accomplishment by diffusing the gospel of truth: and are instruments, in the unsearchable counsels of God, for fulfilling his will. "The effectual fervent prayer of the righteous availeth much:" and brings down more blessings upon their country, than its careless inhabitants understand or acknowledge.—P. 21—28.

We know not whether the beautiful thought expressed in the last sentence of this passage was suggested by a part of Cowper's highly-finished picture of his Retired Man: perhaps the coincidence was accidental; perhaps the effect of unconscious memory.

"Perhaps the self-approving haughty world
 * * * *
 Receives advantage from his noiseless hours,
 Of which she little dreams. Perhaps she owes
 Her sunshine and her rain, her blooming spring,
 And plenteous harvest, to the prayer he makes,
 When, Isaac like, the solitary saint
 Walks forth to meditate at even-tide,
 And thinks on her, who thinks not for herself."

We could have wished that one of the four Sermons on the Resurrection had been devoted to a concise examination of the *evidence* of that fundamental fact. Mr. Sumner has indeed touched upon a part of it: but when we consider what stress is laid upon this point in Scripture, and that upon the decision of it no less an issue than the truth of Christianity itself depends; when we remember too that the compendiousness of the proof thus obtained, renders it peculiarly valuable; we cannot but think that a comprehensive and popular view of the whole question would have been an interesting and important accession to this division of Mr. Sumner's volume. We are not indeed of opinion, that the discussion of the evidences of our faith is, in general, a good subject for sermons: but on an occasion like the present, where a separate and an ample space is assigned to the Resurrection, the triumphant establishment of *the fact*, in the first instance, would, in our judgment, have formed the fittest basis for the doctrinal and practical superstructure, which Mr. Sumner has shewn himself so admirably qualified to raise upon it.

As a specimen of his powers in this way, we will take the following affecting picture, and impressive exhortation:

Jesus said with a loud voice, Lazarus come forth. And he that was dead came forth. Paint this scene to your imagination. He that was dead came forth, an emblem of those countless multitudes, who shall hereafter hear the same

irresistible call, and issue from their graves. He that was dead came forth; and when light returned to his eyes, and intelligence to his mind, he saw before him his friend, his divine benefactor: he saw the sisters with whom he had been used to enjoy the sweets of mutual affection: he saw the friends whom he most valued, collected around him;—for “many of the Jews had come to Martha and Mary, to comfort them concerning their brother.” He found himself restored to all that this world had most precious and endearing.

But suppose for a moment all these circumstances reversed. Suppose that Lazarus had revived, only to be separated from all that he loved: only to be given up to the power of his bitterest enemy: only to be consigned to the darkness of a prison, and the horrors of torture, where no voice was heard but that of complaint and remorse and agony and despair: if instead of being restored to the comforts of virtuous and affectionate intercourse, he had been driven from the presence of all that was amiable, and the enjoyment of all that was delightful, to dwell in “the blackness of darkness for ever,” in living, waking, conscious misery! Conceive—but I need not ask you to conceive the horror of such a resurrection.

Yet such will be the resurrection of the ungodly and the sinner. They will be called forth, not by a friendly voice inviting them to “enter into the joy of their Lord;” but by the summons of a Judge, who makes “a difference between the righteous and the wicked, between him who serveth God and him who serveth him not.” They have not done the will of God, they have not “heard the word and kept it;” and therefore will not see before them the countenance of “a father or a brother;” but of one who is ashamed of them, who never knew them. The kingdom of heaven is not theirs, nor their society “the spirits of just men made perfect;” their portion is “everlasting fire, prepared for the devil and his angels, where is weeping and wailing and gnashing of teeth.”

My brethren, secure to yourselves a better inheritance than this. Provide, while yet there is time, against the misery of seeing other redeemed souls entering into the mansions of eternal glory, and yourselves thrust out! Do not so live here, that when you rise again to another existence, you must be excluded from the presence of all that is lovely or good or pure, and take your place for ever among “the angels that sinned!” Accustom yourselves now to hear the voice which shall say at last, *Come forth.* Know it here when it calls you to repentance and to righteousness, and you shall know it in the end, when it calls to judgment. Be his believing people, and you shall not die eternally.

These were the thoughts which St. Paul brought so palpably before his mind, that he “counted all things but loss,” if by any means he might “attain unto the” joyful “resurrection of the dead.” Labour to make them as clear and evident to yourselves. Learn to contemplate them by the light of Scripture. Your own hearts would lead you to study the present. The appearance of the world might persuade you to believe that all things will continue as they are and have been. Rejecting these delusions, avoiding these nets which Satan spreads for the unwise children of this generation, think of the future eternal world as a reality no less sure and certain than our present being: think of it, as what you are to live for now; as what you are first and mainly to pursue; as what is already created in the immutable counsels of God, for all who “by patient continuance in well-doing, seek for glory, and honour, and immortality.” And ever while you think of this, remember how it is to be obtained, and through whom alone it is bestowed. Martha spoke of the resurrection; but her information was necessarily imperfect: and no less imperfect, though without the same excuse, is the information of too many who now speak of “the resurrection of the dead, and the life of the world to come.” But to you it is clearly revealed, as “the gift of God through Jesus Christ.” He is THE LIFE, who must prepare your soul for it: he is THE RESURRECTION, who must raise you to it. He who “bore your sins in his own body,” has purchased your title to it; the title of every individual here present, who lives and believes

in him : who "being justified by faith," is "led by the Spirit to set his affections on things above, not on things of the earth," led to restrain his evil desires, and mortify his corrupt passions : "looking for the blessed hope" of his second glorious appearing, to make good the sacred promise and pledge, that WHOEVER BELIEVETH IN HIM SHALL NEVER DIE.—P. 232—237.

We would gladly, but for brevity's sake, extract something from the three striking and very useful Sermons for Whitsunday, particularly from the last of them.

The Sermons for Trinity Sunday, excellent as they are in themselves, are not perhaps so strictly proper for that occasion as they might have been. A considerable portion of each of them, especially of the second, might have been as fitly placed under other heads. We mention this, because we think it always desirable to adhere as closely as possible to the subject professedly chosen for a sermon : and high as that, of which we are now speaking, is, it appears to us perfectly capable of being so treated, without transgressing the limits of soberness and humility, or forsaking the guidance of God's written word.

The passage which we are about to adduce from the Sermon, entitled "The Worship of Heaven," if it do not justify *this* remark, will at least exemplify our observation on the force and feeling with which the author is accustomed to address himself to the heart and the conscience.

And now, brethren, for it is time to descend from heaven, and return to our own world ; it is time to leave off our contemplations on "the spirits of just men made perfect," and come back to ourselves :—how will it be with us, when this short but busy scene is over, and we enter upon our eternal state ? Do you believe that we shall repent of any thing we have here given up, in obedience to our Saviour's will : of any thing we have here done in conformity with his commands ? Will those repent who have so feared the pride, and the vanity, and the self-indulgence of their own nature, as to turn aside from the gains and honours of the world, and to sit loose to its pleasures ? Will those repent who have dreaded "the deceitfulness of riches," and so withdrawn from the opportunities of increasing them ? Will any then say, we ought to have spent that time in worldly intercourse, which we spent in heavenly meditation ; it was unnecessary for us to take so much pains in leading our children and our households in the way of godliness : we ought to have devoted ourselves more to the life which we have left ? Think you that any ever said or thought thus, who had once enjoyed a glimpse of the glory of heaven ? Millions and millions have indeed sorrowed when it was too late, over those vain pleasures which they had loved more than God, over those earthly cares to which they had given up their hearts : have felt that remorse even here, when a death-bed has proved to them the vanity of this world's good, if pursued at the expense of the allegiance due to God. But of all those who, from the days of the apostles to the present hour, have lived and died in the faith of Christ, not one, when he reached the close of his career, ever complained that he had prayed an hour too much, that he had studied the Scriptures too closely, that he had laboured too earnestly "to keep his body in subjection," that he had served his Lord with too much sincerity and zeal. Think rather with how much wonder and compassion the angels and blessed spirits above must look down upon those vain and foolish souls, who cannot be affected by the prospect of eternity set before them : whom nothing can satisfy but what is present and can be seen ; so that for the pleasures of sin which are but for a season, they can find it in their hearts to

forfeit an everlasting inheritance. Blessed God! why hast thou offered this inheritance to those who neither consider it nor seek after it! Why is such a prize put into the hands of those who have no hearts to make use of it! who choose to gratify their lusts rather than save their souls, and prefer any alluring object which tempts them now, to the hope of a glorious immortality? Lift up your hearts, I beseech you, brethren, lift them up in faith towards heaven: and carry thither a fervent prayer to God, that he may give you grace to believe the truth, and enable you to see things as they really are, and not as our corrupt sense perverts them, to see this now, in the acceptable time: that it may not be your grievous doom, when those who "are written in the Lamb's book of life" are admitted to stand before the throne, and to say, salvation to our God who sitteth upon the throne, and unto the Lamb: that it may not be your sorrow to remember then, had we but served our God with half the zeal with which we served the perishing world, we too might have joined the heavenly concert, and borne a part in the Hallelujah of angels for ever and ever.—P. 384—387.

The conclusion of the same Sermon is at once judicious and awakening.

I will only remark, in conclusion, that no weak or humble Christian ought to go away discouraged, from reflecting how different his daily avocations in this world appear from those which the Bible describes as the employments of heaven. It must be borne in mind, that we are not here in a glorified state: our business, our one thing needful, is to prepare for such a state; and this scene of our probation gives us other duties to perform besides those in which angels are engaged. We honour God, while we labour to do his will; we glorify him, when we serve him, our unseen Master, in discharging faithfully the duties of our several stations; we praise him, when in obedience to his commands we order our conversation right, and exercise ourselves to "keep a conscience void of offence both towards him and towards man." We are in this respect as children, who are to be educated, taught, and disciplined in their youth, that they may afterwards perform the duties of grown persons. We do not expect the child to execute the business of the man. But still we know, that as the child is, so will the man be; as the child which is brought up in sin and ignorance will live in sin and ignorance; as the child which is taught nothing useful when young, will be able, in his riper years, to discharge no useful duty; so is it with respect to the soul. No radical change is to be looked for in its passage from this stage of being to another. Those duties must be loved and practised here, which will form hereafter its nobler work: those dispositions must be created and cherished now, which will be perfected in a higher state. If we do not serve God with reverence and holy fear, in the only way in which we are enabled to serve him here on earth; we shall not be admitted to serve him hereafter in a more exalted manner, with faculties enlarged and cleansed from human corruption. "Without holiness no man shall see the Lord." "For the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and then that do iniquity."

Therefore examine, faithfully examine, what you are now; for on what you become now, what you will be through eternity depends. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." "Those who have washed their robes, and made them white in the blood of the Lamb," "they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—P. 394—396.

We have said enough, we are persuaded, and more than enough, to recommend these Sermons to those who may yet be strangers to them. We cannot take leave of their author, without expressing our hearty wish that he may very long be spared to the ministry which he exercises so faithfully and beneficially, and to the cause which he maintains with such "meekness of wisdom."

ART. III.—*A Sermon, preached at St. Bride's Church, Fleet Street, before the Church Missionary Society. By the Rev. HENRY BUDD, M. A. Chaplain of Bridewell Precinct, and Rector of White Rothing, Essex. London: Seeley and Son. 1827.*

A Sermon, preached at the Parish Church of St. Clement Danes, Strand, at the Thirty-third General Meeting of the London Missionary Society. By the Rev. R. WALDO SIBTHORP, B.D. Fellow of Magdalen College, Oxford. London: Westley and Davis. 1827.

IT is with great reluctance, and with very painful feelings, that we draw the attention of our readers to these two sermons, which, having been preached before Missionary Societies, in parish churches of the metropolis, and by clergymen of our Established Church, may well be supposed to have obtained already sufficient publicity. They have been publicly preached and diligently revised; and, from the nature of the societies before whom they were delivered, will have a very extensive circulation. They are both calculated to do very great mischief. Would that our notice of these proceedings might rouse the voice of authority to interpose and prevent so scandalous a violation of church discipline as that of which Mr. Sibthorp has been guilty! Would that the more sober friends of the Church Missionary Society might perceive how greatly their cause must be hindered, if their preachers avail themselves of the licence afforded them to insinuate that their brethren in the ministry who join them not, are those who preach not the gospel of Christ!

The London Missionary Society is, as we are informed, the Missionary Society of the sect called the Independents. To aid this society—a society of persons not churchmen—a parish church is lent in the heart of the metropolis, and a clergyman gets up in the pulpit, and there, by his very act of preaching, approves and sanctions all the proceedings of the society, and collects for them a sum of money, which may very possibly be employed the next week to send out an Independent minister to Calcutta or to Barbadoes, with the deliberate intention of increasing the power and spreading the principles of a sect, whose discipline is the most subversive of the discipline of the Church of England. Mr. Sibthorp's sermon, as printed, is not indeed

a sermon for the society; what it might have been when delivered extempore we cannot tell. It is a good sermon enough, but as little to the purpose of a Missionary Meeting as any we ever read. Whatever Mr. Sibthorp said, he has taken care, in what he has printed, not to give any reader the slightest notion of the real cause for which he was pleading. The real cause, as pleaded by this clergyman of the Established Church, was, we regret to say, the propagation of schism in foreign parts; but it is not surprising that persons, who see no harm in schisms at home, should not be alive to the existence of that most formidable obstacle, next to the corruption of the human heart, which impedes the progress of the gospel abroad,—the exhibition, amongst the heathen, of the numerous and discordant sects into which the seamless coat of Christ is rent in our own country. Whether Mr. Sibthorp has been preceded by other clergymen in the work of preaching for this society, and whether the church of St. Clement Danes has ever before been used for this purpose, we have not time to inquire; whether this be the first or second case of abuse, it ought to be the last. Mr. Sibthorp should be taught that he is a minister of a church not only catholic but apostolic,—apostolic in discipline as well as in faith, and that it is not by indifference to unity of discipline at home that the unity of the faith can be maintained abroad.

We now turn to Mr. Budd, and to the Sermon preached by him before the Church Missionary Society. That Mr. Budd is a man of piety we are willing to believe;—that he will have charity enough to believe us men of piety like himself, the very uncharitable assertions contained in his sermon do not hold out to us the faintest hope; Mr. Budd being evidently one of that class of persons, who are prone to measure the piety of their neighbours by their supposed attachment to particular theological systems, by the religious societies in which their names are enrolled, and by the peculiar phraseology which, upon religious subjects, they are wont to employ. Mr. Budd was called forth to preach this sermon in the place of Mr. Thomason, who was prevented by illness from fulfilling the duty assigned to him by the Society. In allusion to this circumstance, Mr. Budd thus addressed his congregation:—

When this office of substitution was first proposed to me, I hesitated to give any reply. I trust that this was not the mere selfishness of nature shrinking from a call to extraordinary effort, but also the pause of sound discretion, fearful, by a hasty decision, of impeding a cause which it was my desire to promote. A hasty compliance would have been rash—a hasty refusal would have been faithless. After a night of meditation and prayer, deeming it a call in Providence, I concluded to undertake the office. Blessed be God! the subject was by no means new to me. I had been providentially present at the first Anniversary Sermon preached for this Institution, by our sainted father, the Rev. Thomas Scott; and though, at that time, I had but very imperfect views both of the objects of the Society and of the importance of the glorious

truths which it was established to recommend, yet I then felt a deep interest in favour of Missions, which, I trust, has been maintained, by the divine blessing, to this hour. And I deem it no small mercy, that I am permitted, on this occasion, to bear my feeble testimony to the excellency of a cause, at once the most honourable to God and the most useful to man.

Bear with me then, my beloved brethren, I beseech you, while I address myself to this work. I could have desired more time—for thought, for impression, for composition, and more especially for prayer. He will bear with me, I know, whose cause I plead, if I have but a single eye and a simple intention to glorify Him. He will strengthen *the feeble knees*, and *the hands which hang down*: (Heb. xii. 12.) I entreat your prayers to Him in my behalf.—May He abundantly answer those prayers, by infusing His own gracious Spirit into your hearts! I shall have no fear, then, that you will hear me with indulgence and kindness.—Pp. 4, 5.

We are not at all surprised that so unexpected a call to so important a duty as that which Mr. Budd had to perform on this occasion, should have been to him a subject worthy of serious meditation, and that he should have sought help from God in prayer. Whether by passing a night in meditation and prayer, it is meant that Mr. Budd sate up all night, we cannot tell; but whatever was the sort of devotion which he practised, we must protest, in the strongest terms, against announcing to the world these our most secret duties. He surely does not pray in the closet according to our Saviour's command, to pray in secret, who, having first closed the door, takes care to tell the world how intensely he prayed, and how his prayers were heard, and direction obtained. Upon the epithet applied in the above passage to Mr. Scott, we have only to observe, that its use, on this occasion, is an instance of that tendency which exists amongst a certain description of persons, to canonize the leaders of their party. The names of Newton, and Cecil, and Scott, hold amongst some churchmen a higher rank than even Wesley and Whitefield do amongst the Methodists. It may, perhaps, be said, that when Mr. Budd calls Mr. Scott "our sainted father," he did not mean more than that Mr. Scott was the father or founder of the Church Missionary Society; and yet the expression is so unguarded, that it looks too much like a violation of that principle, of "calling no man father upon earth."

Mr. Budd's sermon is upon 2 Cor. v. 20—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God;" and the whole turns upon the description of the ambassadors of Christ, as ambassadors of reconciliation, as persons sent *rather* to preach forgiveness than to require obedience. Accordingly, the sermon is full of false antitheses, every where opposing the law and the gospel to each other, as if the preacher were contrasting the law of Moses with the gospel of Christ, and as if the gospel were a law of liberty, in the sense of not exacting the strictest fulfilment of duty.

We extract the following passage, not only as exhibiting the best

specimen of Mr. B.'s theological opinions upon this point, but also because it contains a renewal of the so many times repeated, and so often refuted charge, made by the lowest sectaries against the pulpit of the Established Church, that the gospel is not preached in it.

And if the question be asked, Why is Christendom sunk, at this moment, in Greek and Latin and Semi-pelagian and Socinian and Infidel corruption? I know no other answer that can justly be given but this—**BECAUSE THE GOSPEL OF RECONCILIATION IS NOT PREACHED.**

But can we, ought we, either in justice or in mercy, to stop here? Should we not further ask, Does the Gospel of Reconciliation produce the fruits that might be expected from it in Protestant England? Is the suavity of the Gospel evident, in our habits and manners; or the severity of the Law? Is there the blandness, the meekness, the kindness, the humility, the conciliation, the heavenly-mindedness, the spiritual renewal, and the holy courtesy of a people in whose hearts self is dethroned and Christ is exalted? Is there the forbearance, the long-suffering, the submission, the tenderness to offend, the readiness to be reconciled, and the unwearied charity of a people reconciled to God by Grace and saved by Mercy? Or, is there an unconceding demand, an excessive claim, a rigorous exactation of duty throughout the whole range of relative life, which speaks the severity of the Law? Are children trained, in the nursery, not as children of promise, but of nature? Has our admirable baptismal service (the true key of all our formularies, and without which they stand as isolated and disjointed services) sunk into desuetude and formality? and are children required to perform the promises made for them, without grounding the requirement on the promises made to them? Does the education of our children proceed upon the same legal rigour? and is it a demand of duty, without the encouragement of privilege? Are we seeking to make men better by punishment, rather than by principle? Is it the character of the legislature rather to correct than to prevent, to enforce by the rule rather than to incline by the motive? Are the measures of our cabinets rather the common-place and short-sighted resorts of a temporary expediency, than the wise and liberal treatment of man as a moral agent, the best government of whom must be directed by this fundamental axiom of sound Christian polity, that, **AS HIS MOTIVES ARE, SUCH IS THE MAN?** If this be, indeed, the complexion of society among us, in its various gradations, in this nineteenth century of a perfect gospel, it is then the most important question that we can ask, both to ourselves, to our country, to the world at large, to the glory of God, to the empire of Christ, and to the honour of the Spirit—and especially to the success of that cause which we are met here this evening to promote—What is the reason that society in Christian England has not made a greater practical advance in the grace of the Gospel? Shall I attempt to answer the question? I would rather answer it by asking another—Is the pulpit of the Church of England a pulpit of precept or of promise, of exaction or of reconciliation, of the Law or of the Gospel? Which is its distinctive character?

To the gross insinuation contained in the last words of this passage we thus answer:—The pulpit of the Church of England is neither a pulpit of precept nor of promise, but a pulpit of both; it is neither a pulpit of exaction nor of reconciliation, but of both; it is not a pulpit of the law as prescribing perfection to man's obedience or the merit of works; but it is a pulpit of that law which Christ has enjoined in his Gospel to be obeyed; it is a pulpit of that Gospel which is a Gospel of repentance as well as of forgiveness, and which

tells us that they who are Christ's, do comply with the exactions of Christ's law, and mortify the affections and lusts of the flesh.

We now take our leave of Mr. Budd; at the same time we cannot forbear expressing our hope that the Church Missionary Society may see the wisdom, in future, of not committing the advocacy of her claims to persons who still wish the Society to be the Missionary Society of a Party, instead of becoming, according to her name, a Missionary Society of the Church. Can it be expected that we should unite in the great work of sending out missionaries abroad, if, in the very pulpit where the cause of missions is advocated, occasion is taken to widen our divisions, and to prevent those who, in spite of all Mr. B. may say or think, differ more about words than things, from being bound together in mutual love at home ?

ART. IV.—A Sermon, preached in the Parish Church of St. Antholin, Watling Street, for the benefit of the City Missionary Society. By the Rev. HUGH M'NEILE, M. A. Rector of Albury, Surrey; Chaplain to his Excellency the Lord Lieutenant of Ireland, and to his Grace the Archbishop of Dublin; with an Appendix. London, Hatchard, 1827.

THIS Sermon possesses the faults of the two discourses last noticed, without the redeeming qualities of either. It is neither good in itself, or in its cause: its statements are hardly borne out by the language of Scripture — and the Society, whose cause it pleads, is opposed to the discipline of the Church.

One object of the Society, as stated by the preacher, is,

By hiring private rooms, (or school rooms in preference, where they can be obtained,) for the purpose of stately reading the Scriptures, holding prayer meetings, and establishing divine worship.

The manner in which this object was carried into effect at Kensington, to which place it seems the City of London now extends, is found in the Appendix:

The visitor tried to assemble the people for worship in *her* room, but they live in such a state of discord, that they will not enter each other's houses. It was therefore found necessary to preach in the open air.—P. 37.

The assistance of the Clergy is professedly disclaimed :

The ministers of all congregations are already so much occupied, especially on the Sabbath-days, that it is impossible to expect, and unjust to require, any personal labour from them. The operative part is and must be performed, therefore, by pious laymen gratuitously, and particularly by young men who are preparing themselves for the ministry at home, or missionary work in foreign countries.—Pp. 37, 38.

The plan of the Institution is therefore neither more nor less than this: to send forth men and women to preach in rooms, where they

can be had,—in the open air, where they cannot. And yet Mr. M'Neile tells us, that its principles are

In full accordance with the general declarations of the Bible, and the usually received interpretation through the medium of the Articles and Homilies of the Established Church of England.

We therefore take the liberty of referring the Reverend Gentleman to the 23d Article of our Church, to which he has himself subscribed:

It is not lawful for any man to take upon him the office of *public preaching*, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

With respect to the doctrines of the Sermon itself, we have neither time nor space to examine them minutely; but we could have wished that the Preacher had paid more regard to the method of our Lord's teaching, and that of his Apostles. We should not then have been told that the forgiveness of the Gospel is to be offered, "without condition of any sort, or in any degree, or at any stage." (p. 17.) We read, that merely to tell the thieves, or gamblers, or harlots of the city to repent, would be useless;—and this probably is true.

But (says the Preacher) talk to them of full forgiveness, even for sinners like them; explain to them that the blood-shedding of Jesus Christ has procured it, and that the power of the Holy Ghost applies it: they are touched, they are turned, they are won.—Pp. 21, 22.

Now what minister of the Gospel would separate repentance and the remission of sins? Who would neglect to press upon the unhappy wretches alluded to, the most constraining of all motives, the love of Him who died for us? And if they opposed not a shield of fleshly lusts against the sword of the Spirit—if, sensible of their lost and perishing state, they could appreciate a full and free forgiveness "without money and without price"—if their hearts were touched, were turned by the great love of Christ wherewith he loved us,—if they did repent, then, indeed, we might hope that, under the influence of the Holy Spirit, they would become new creatures; "no longer yielding their members as instruments of unrighteousness unto sin, but yielding themselves unto God, as those who are alive from the dead, and their members as instruments of righteousness unto God."

For what purpose, then, we ask, does the Preacher anxiously distinguish between the preaching of repentance and the preaching of forgiveness? Are not repentance and forgiveness inseparably connected? If, indeed, Mr. M'Neile supposes that any clergyman would exhort men to repent of themselves, or in their own strength, we trust he is mistaken; if he means that they are not to be enjoined to repent at all, we tell him, that until they repent, they cannot believe.

MISCELLANEOUS.

No. 7.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

THE inspired penmen and their writings are spoken of by Mr. Belsham with an irreverence most painful to those who, in the humility of faith, believe in the divine origin of the Bible. Unitarians have been frequently condemned, and with good reason, for the levity which they exercise towards the sacred volume of revelation; but in this respect, the author of the work before us has perhaps never been outdone by any of his fellows.

The great importance of the epistolary part of the New Testament is acknowledged by all those who maintain that the apostles were instigated by the Holy Spirit to write for the purpose of enforcing certain necessary duties, and of explaining those doctrines which our blessed Lord had not fully treated in his discourses. As subsidiary to this, the Epistles might be intended to exhibit to all future ages a body of historical evidence for the truth of Christianity; but, according to Mr. B., this secondary object was their principal end and design.

Far indeed (says he) were they from being intended to encumber the plain and simple doctrine of Christ with an additional mass of curious speculations concerning election and reprobation, original sin, vicarious suffering, irresistible grace, imputed righteousness, and final perseverance; to none of which do the Epistles, when rightly understood, give the least countenance. These invaluable records are calculated to convey to the latest generation the most substantial evidence of the truth and divine origin of the Christian religion, &c.—(Prel. Diss. Sect. IV. and compare Vol. II. p. 6.)

This, it must be granted, is an easy way of getting rid of one very valuable source from which the doctrines of religion are deduced; as, by pursuing the same course of reasoning, it may be argued, that, if the Epistles were not written with any doctrinal view, they ought not to be appealed to in support of doctrines. But sound as such a conclusion may appear to a Socinian, it will not satisfy the generality of men, who will still infer, that, if the Apostles were commissioned by the Almighty to write, their observations on ALL subjects must be true, and worthy to be received with all deference and submission. The Unitarians, aware of this as it should seem, have recourse to another expedient, and insist upon the INCONCLUSIVE REASONING of the Apostles. Fortified in this position, they can smile at some of those texts, which their adversaries, foolishly deeming them unconquerable, have often marshalled against them in battle array. This position Mr. Belsham makes a shew of defending with the utmost courage, and affirms, that all St. Paul's arguments are not conclusive! that it is occasionally doubtful whether he had any meaning at all! that at times his memory slipped! that some of his arguments will not bear any great stress, and are of no great weight! that he sometimes mistakes in his citations from the Old Testament! and that he sometimes reasons inconclusively from them. Astonishing as it may appear that any professed believer in the Christian Revelation should advance opinions so detrimental to all Revelation, we have not misrepresented our author, as will be evident by a reference to the following parts of his work; viz. Vol. I.

pp. xxviii. et seq. 28, 110, 112, 120, 123, 171; Vol. II. pp. 105, 196, 229, 292; Vol. III. pp. 30, 229, 270, 274; Vol. IV. pp. 196, 445, 452, 490, 509, 526, 649.

We may be well spared the disgust of transcribing these passages; a single specimen may suffice, taken from the author's exposition of Rom. v. 12—21.

The Apostle does not say that he was inspired to assert the literal truth of the Mosaic history of the Fall: probably he knew no more of it than we do. Perhaps he only argued *ex concessa*, upon the supposition of the fact; and certainly no reasonable person in modern times can regard it in any other light than as an allegory, or fable. . . . Such is the Apostle's reasoning, the defect of which need not be pointed out. . . . He introduces a confusion of ideas, which makes it difficult to unravel his sense. . . . If the Apostle had expressed himself in the clear distinct manner of a correct writer. . . . Had he been a correct writer. . . . He delights in analogies and similitudes, some of which are carried to an extreme which may almost be considered as fanciful. . . . His argument, if it proves any thing, &c. . . . As the account of the Fall is precarious, and cannot be received as an historic fact, so the analogical argument borrowed from it must be regarded as proportionably precarious.

Without entering into a vindication of the Mosaic account of the Fall, the objections to which have been examined in a recent publication; (Holden's Diss. on the Mosaic Account of the Fall of Man;) we must own that, if the Apostle have assumed as a fact what is not really a fact,—if he have reasoned fallaciously upon it, and deduced a fanciful analogy from it, we should hesitate to place any confidence in his declarations; we should not consider it safe to follow the guidance of one who errs so egregiously. If, in short, Mr. Belsham's positions be true, the authority of St. Paul is at once overthrown.

Before dismissing Mr. Belsham's work, we will shortly recapitulate our conclusions.

It has been shewn, that, while professing generally to follow the text of the second edition of Griesbach, he deviates from it in numerous instances, and adopts readings, not only without adequate evidence, and against every principle of biblical criticism, but occasionally for the sole purpose of rendering the New Testament conformable to his system. It has been shewn, that his version is in bad taste, sometimes obscure and unintelligible, often departing without cause from the simple and sublime phrasology of the received translation, and, as a whole, grossly unfaithful, which of all faults is the most unpardonable. It has been shewn, that his exposition is an indefinite, rambling, verbose paraphrase, by which the apostolical language may be warped to any meaning, and by which, with the help of some canons of interpretation stretched beyond their due limits, he is enabled to expound the Epistles of St. Paul so as to give a colour, feeble indeed and faint, but still a colour to the God-denying heresy. It has been shewn, that his volumes, notwithstanding the pompousness of their promise, are throughout superficial, and largely abound with undeniable mistakes in regard to the syntax and idiom as well of the Greek as the Hebrew tongues,—mistakes which manifestly betray either a negligence the most culpable, or an ignorance so profound, that it must for ever disgrace the pride and prejudice of Unitarianism. It has been shewn, lastly, that he has spoken of the sacred writings

with an offensive freedom, and sometimes with an irreverence most revolting to the feelings of those who confide in them as the heaven-sprung source of religious truth. Such are the results of our examination,---results not depending upon a few circumstances, not upon ingenuous surmise, not upon a chain of circuitous reasoning,---but upon facts fully established, and which, therefore, may be boldly pronounced to be indubitable.

Yet it must still be borne in mind, that we have not availed ourselves of the additional confirmation which these results would receive from a review of the principal texts in dispute between the Socinians and the Orthodox. For reasons which we deem satisfactory, we have waved, as far as it was practicable, any discussion of the controverted points of doctrine, and limited ourselves to what more strictly belongs to the province of criticism. Had we undertaken to expose the author's sophistry, and to refute his erroneous interpretation of passages relating to the fundamental articles of our faith, we should have produced an accumulated evidence for the same conclusions; but after all, we should only have added proof to proof of that which has already been demonstrated. The defence of the established creed we leave to those abler hands, which have fought and conquered in its cause. Ours has been the humbler office of animadverting upon the offences against criticism and philology, committed by one of the most persevering and most implacable adversaries of the orthodox belief. On this ground we have taken our stand, and all the charges of this description which we have made against the "Eclectic Version" have been substantiated by testimony too ample, as we believe, to be resisted by those who are open to conviction. But from the demonstration of our charges, we are necessarily led to infer, that a work which exhibits blunders so frequent and so gross in these lesser matters, cannot be safely trusted on points of higher importance. The author who has shewn himself incompetent in the very elements of expository theology, cannot be looked up to by the judicious part of mankind as an able and sound teacher of the doctrines of Revelation. He who has floundered where his bias may be expected to operate the least, cannot be supposed to stand erect and firm where it must unavoidably have the greatest influence. And miserable must be that self-delusion which can place confidence in the guidance of him who stumbles on the smoothest surface, who misses his way where the track is beaten, and who, in open day-light, sees through a medium by which every object is changed and distorted. Hence the course we have taken is perhaps more satisfactory than if we had entered the field of theological polemics; for, inasmuch as we have evinced that the work before us betrays a want of judgment and a want of accurate scholarship on matters, where neither our prepossessions nor the author's prejudices can cast a veil before the eyes, we have evinced his incompetency to the task he has undertaken.

H.

VAUDOIS EPISCOPACY.

MR. EDITOR.--The following passage, which occurs in p. 327 of your number for June last, in the review of M. Peyran's work, has led

me to refer to some memoranda and extracts, by which I have been confirmed in my first objections against it. The passage is this:—

The Vaudois Church has *always* retained the episcopal form of government; but the name of Bishop, savouring too much of temporal greatness, and perhaps also in Piemont of intolerance and persecution, has given place to the humble title of Moderator; and under this title, M. Peyran exercised the episcopal office more than thirty years, and up to the time of his death.

The middle part of this sentence expresses what is PROBABLY true, that the name was banished on account of the Romish abuse of the office; but when this took place we do not know. The first and last parts I take to be CERTAINLY erroneous. The Vaudois at present agree, in point of discipline, with the Church of Geneva, and make use of her liturgy. And were any thing further necessary to disprove their episcopacy, I could allege words spoken, within the space of the last three years, by their present moderator. He said,

Nothing can be more erroneous than to call me a Bishop. A bishop's office is for life. I may resign mine at any time, and some other of the pastors will be chosen to succeed me. And, indeed, my declining health and years often compel me to think of doing this.

But the difficulty is not to prove that the Vaudois Church was *once* truly episcopal, or that it *now* is not so; the question is, when or how did it cease to be such? and these are questions which we have not data to solve. Allix says—("Remarks upon the Ancient Church of Piemont," ch. 24.)—

If we had a well-continued history of the Churches of the Valleys, it would be easy for us to make it appear, 1. that they have always exactly preserved amongst them a church government, in the same manner as it was established in the midst of the eleventh century, after their separation from the Church of Rome, which happened in the time of Wido, Archbishop of Milan, A.D. 1059, and that they distinguished their clergy into three orders, bishops, priests, and deacons. 2. &c. . . .

This sentence from Allix has very much the appearance of a *petitio principii*. What I conceive to be the real statement is this, that, 1st, there are certain points in their history upon which we may rest with the utmost confidence;—2dly, that there are sufficient causes to satisfy us in our ignorance at other times;—and, 3dly, that between these resting-places there are gloomy chasms vastly perplexing. One such, I will add, appears to me to be the important question, "Was Jean Leger, their moderator and historian, himself a Bishop?" On these several points, I would add the following observations:—

1st. It is certain, from Leger's work, ch. xx. p. 131, as well as from all testimonies, friendly and mimical, that, till the eighth century, when Claude was Bishop of Turin, they were one in discipline with the Roman Catholic Church. We have abundant proof that, to a *very* late period, the greatest order was observed in admitting persons to the ministry. And in *early* ages we have frequent and direct, though undesigned, testimony borne by their enemies to their episcopal discipline. But besides this, we may consider their condition in the time of Wido (1059) as unquestionable; and may assert, with equal confidence, that it continued the same at a period much more advanced, viz. after the Reformation. As this is our last secure resting-place,

I give the words as Leger copied them from Commenius's work on the Discipline of the Churches of Bohemia (1644). Leger, ch. xxvii. p. 167.

Le vénérable Commenius, seul survivant de tous les Evêques Réformez, qui sont échappés des persécutions de Bohème dit, que les fidèles de Bohème et de Moravie, qui s'étoient retirés de la Communione des Papistes ayans crées trois pasteurs d'entr'eux, se trouvèrent en grande perplexité pour leur ordination: mais qu'ayans appris qu'il y avoit des Vaudois ès cousins de la Moravie et de l'Autriche, pour satisfaire entièrement aux scrupules de leur consciences, et à celle des autres, tant pour lors que pour l'avenir, se résolurent d'envoyer un Michel Zambergius, un de leur pasteurs, qui autrefois avoit receu les ordres de l'évêque de Rome mèmes, avec deux autres, qui allassent chercher les Vaudois, et leur racontassent se qui se passoit entr'eus, mais surtout leur demandassent conseil touchant ce qu'ils auroient à faire; qu'ils trouvèrent un certain Estienne, Evêque Vaudois, qui en fit venir un autre, avec quelque ministres, en compagnie déquels il fit voir à ces députez de Moravie et de Bohème, que sa doctrine, &c.; et qu'enfin cet Estienne avec les autres sus-nommés conféra la vocation et ordination par l'imposition des mains à ces trois Pasteurs, qui luy furent envoyez, avec pouvoir et autorité d'en pouvoir en suite, créer des autres ès occasions; que dès ce temps-là ceux de Bohème et de Moravie, désirent de s'unir en un même corps avec les dits Vaudois, d'où est venu qu'ils furent aussi appelléz Vaudois eux-mêmes.

In regard to the local situation of these Vaudois, it is explained by Allix, who has translated some portion of this quotation in his twenty-fourth chapter.

2dly. The most satisfactory kind of ignorance is that which is accompanied by a conviction, that information is not to be obtained. This is signally the case with many periods of Vaudois history. Persecutions and massacres, of every kind and degree, have left great blanks in their narrative, which never can be supplied. In 1655, Leger had collected materials for a history, every title of which was lost. What his perseverance has left on record, is little compared with what he might otherwise have given us. These desolations were of continual occurrence. But besides these, which proceeded from their enemies, and were fatal to their records, there was another desolation, which most *probably* was still more fatal to their episcopacy. In 1530, a dreadful plague had ravaged the Valleys; and in 1630, a still more frightful one destroyed at least two-thirds of the inhabitants, and out of fifteen pastors, left only two alive, which two most unfortunately were old, and exhausted with their labours. In this dreadful destitution, recourse was had to Geneva. Pastors were sent from that church, and the language of religion, which had always been Italian, was henceforth changed to French, which to this day it remains.* When we consider the activity and influence of Geneva in those days, and the immense power she thus acquired over the Valleys, it seems highly probable that some accommodation to the customs of that church must then have taken place. Of this, however, we must remember there is no positive proof. Mosheim says, referring to Leger, Cent. 716, § iii. Part II. ch. 2.

They were naturally led, by their situation, to embrace the Reformed Church. So far down, however, as the year 1630, they retained a considerable portion of

* Leger, chap. xxxiii. p. 205, &c.

their ancient discipline and tenets . . . The new doctors sent from thence (the French churches) made several changes in the discipline and doctrine of the Waldenses, and rendered them conformable, in every respect, with those of the Protestant churches in France.

That they conformed in discipline is probable, because their discipline is changed; but we have no proof, and Mosheim gives none, that they made any change in doctrine.

3dly. If the preceding, and not improbable, opinion of Mosheim can be established, Leger, who was born February, 1615, at Ville Seche, in the Valley of S. Martin, and who went to Geneva to study in 1629, was not a Bishop. But here we shall find ourselves among the elements of war. Allix says,

It appears from the history of Leger, that the Moderator, *who was during life*, had power to call synods, and to preside in them, and to celebrate the function of laying on of hands.

But Leger was moderator only twelve years (as Allix himself has noticed), when he went, in 1662, in consequence of a persecution, to serve a church at Leyden. Leger, in his history, has entered minutely into particulars, as to the manner of choosing, appointing, &c. pastors and deacons; but he says nothing of the same style of consecrating moderators or bishops. Nothing can be more satisfactory than the manner in which he speaks out of Commenius, and yet he has not a word which implies that the same customs were in force in his time. On the other hand, it is a most grievous charge to bring against the revered and honoured moderator, that he kept back a part of the truth, and left us to infer that no change had been made in the mode of appointing a moderator when such had actually happened in his own case. I shall be happy if these remarks are the means of eliciting satisfaction on this point from others. Only it will be remembered, that if Leger were proved to have been a Bishop, a problem still would be left for solution, viz. when and how the episcopal character of the Moderator ceased, that it does not now exist being certain. Should any be desirous to undo this knot, they may find their account in remembering, that when Leger speaks of "la succession apostolique," he refers to doctrine and practice; when he reprobates confirmation, it is the *sacrament* of confirmation, which he says (chap. xii. pp. 67, 68) is thus exalted, that the people may blindly rely upon the bishops; and when he repels the charge (chap. xxxii. p. 199) of a *Roman episcopate*, which was made by Reinerius, he means only to deny any exercise of that power in the manner in which the Pope and his bishops abused it.

Peter Boyer, a Vaudois historian, about 1690, enters into a full explanation, in his third chapter, of their three distinct orders. There is room for suspicion that he proves too much. He says, however,

They have always had pastors, elders, and deacons, to govern them, as they had to the year 1686, when they were dispersed.

Boyer explains, very fully, that, by these terms, he means bishops, priests, and deacons.

I trust, Sir, that enough has been adduced to bear me out in the observations I have presumed to make upon the passage quoted from

your number for June. One word I would add in explanation. Let it not be supposed that, in refuting their present pretensions to episcopacy, we are weakening their claims on our charity. The contributions of the churches have been liberally made for the poor brethren of the Valleys. We have relieved them, as fellow-christians in distress. They needed no other claim to induce us to this labour of love. They are members of the one great household of faith, and, we believe, would rejoice to see their ancient discipline restored, and to enlarge that unity which subsists in matters of faith, into a more intimate bond of conformity and alliance. Till God shall so unite us, the wisest and the Christian mode is, so to aid and succour them in their necessities, that we may approve ourselves to him, and they may "esteem us very highly in love for our works' sake."*

W.

EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR.—In your last number an article appears on the Protestant Episcopacy in the United States, which has lately become the subject of more extensive interest than heretofore in this country; and as every friend to primitive Christianity must wish to know more of this sound branch of the Catholic Church, I feel persuaded that you will not object to admit a somewhat more detailed account of it in the pages of your valuable journal. The interest which the members of the Church of England take in the American Church must ever be greatly increased by looking upon her as a graft from their own heavenly-planted vine. This clearly appears from every authentic account of her origin and progress, and most satisfactorily, as well as concisely, in the life of the Rev. Dr. Samuel Johnson, president of Yale College, Connecticut, of which an English edition was lately published by Bishop Hobart, of New York; a work which must ever be highly valued as a record of the preference which sound learning, candid investigation, and conscientious principle give to Episcopacy, even against the prejudices of early education. The history of that venerable man naturally leads to some detail of facts, which prove the inveterate hostility to Episcopacy, which so generally prevailed in his day throughout North America, grounded on the supposed inseparable connexion of Episcopacy with monarchy. During the worst of times, however, there were not wanting those who conscientiously preferred the doctrine and discipline of the Church of England to every mode of Christian worship which America presented, who welcomed "the true tabernacle, which God had pitched, and not man," and gladly provided for a regularly ordained clergyman a church in which he could officiate, and a congregation to edify by the ministration of the Word and Sacraments. For this supply from time to time, resort was always had to the Church of England, and, from the time of its formation, to the venerable Society for the Propagation of the Gospel in Foreign Parts. And when the revolutionary war had separated the colonies from the mother country,

* The sum raised in this country between May 1825, and June last, on behalf of the Waldenses, appears, from a Report of the Committee, to amount to 6,456.—ED.

† Heb. viii. 2.

the fostering care of the Church was still looked for and still enjoyed by our American brethren. The first bishop of their Church, indeed, Dr. Seabury, of Connecticut, was consecrated in Scotland by the bishops of that pure remnant of the true Church, which had subsisted in poverty and persecution from the time of the Revolution, a legal difficulty having presented itself to the bench of English bishops. An act of parliament was afterwards obtained to give validity to consecrations at their hands, in which the Oaths of Supremacy and Abjuration were not required to be taken; and this having passed in the year 1786, two more American clergymen, of whom one (the venerable Bishop White, of Philadelphia) still survives, were consecrated at Lambeth, in February, 1787, and in 1790 a third; and from that time the succession has been kept up by the American prelates. Thus the unabated desire of the American Church to preserve her identification with her venerated parent here, and her title to that parent's fostering care, are placed for ever beyond dispute.

The prosperous state of the American Church is well proved by the addition of three dioceses in the years 1817 and 1819, making in all ten, and by the present intention of dividing the largest, or eastern, diocese into two. The Church members in this diocese have doubled in number during the superintendence of the present most exemplary and pious diocesan, Bishop Griswold. From the diocese of South Carolina, our means of authentic intelligence have been augmented by the intercourse between that diocese and the mother church, which has resulted from the publication in England of the sermons of its late apostolical bishop (Dehon), and the remittance of the profits on the three editions to the Protestant Episcopal Society for the advancement of Christianity in South Carolina. This instance of disinterested goodwill to the American Church has been productive of a corresponding feeling, and of lively gratitude, to this Church and country, as appears by the feelings expressed in the printed report from the Society, where it is recorded as "an acceptable testimony to the interest taken abroad in the welfare and prosperity of their Church, and the successful prosecution of the great end contemplated in the institution of the Society." With respect to the Society itself, the following detail of its objects, taken from the report of this year, will be very gratifying to those who experimentally know the great good effected by our Society for Promoting Christian Knowledge.

The Society comprises within its organization a Missionary Society; an Education Society; a Bible Society; a Prayer-Book and Tract Society; and a Library Society.

The well-known and often experienced liberality of England towards the support of the Anglo-American Church, has also led to a more recent instance of co-operation with the dioceses of New York and Connecticut, by the former of which, the General Theological Seminary, there established, and by the latter, the newly-formed Diocesan Institution, called Washington College, were presented to English munificence for pecuniary aid. But the most eminent example of the good-will of the mother church has been afforded by the establishment of Kenyon College, in Ohio, under the ultimate control of the House of Bishops and the General Convention. Here the claims of

a newly-formed diocese, and a rapidly, and almost incredibly, increasing population* of new settlers, cried far the loudest in the tone of want for our fostering care. The failure in health of the clergyman, who was first appointed to represent the case of this diocese, led to the visit of the venerable Bishop himself for that purpose, an event which not a few of the most devoted friends of the Church of England remember with a delight, which time has not at all worn away, and which subsequent communications from him have tended to increase. These will all be glad to know that the differences of opinion on the subject of the Ohio seminary, which for a short time obstructed his cordial co-operation with his learned and zealous brother of New York, have entirely subsided, and that Bishop Chase, in a late visit to New York, for the purpose of bringing forward there the claims of his diocesan seminary, had the most friendly intercourse with Bishop Hobart, and that this was publicly shewn by his preaching, at Bishop Hobart's request, in both the churches under his pastoral care in that city. And the views entertained of this subject by the venerable Bishop White appear in the following short, but most decisive extract of a letter from him to Bishop Chase, set out in the Diocesan Journal, from Ohio, of 1826.

It gratifies me to find from various publications that your College is in successful progress. Unquestionably our source of supply of ministers for the Western States must be the education of natives of those regions. That, under the blessing of heaven, your exertions towards this work may be effectual, is the wish and prayer of your affectionate brother—Wm. WHITE.

The object which Bishop Chase now has in view, to effect by collections in America, is to appropriate the funds obtained in England (upwards of 6,000*l.* sterling) to the purchase of lands for the permanent support of the Institution for raising a native ministry, and to erect the buildings by means provided in America. For this good work he had collected above 12,000 dollars when the amount was last communicated to this country, and some new and untried resources were then first coming into very efficient operation. Among others, I may mention with pleasure that the ladies in several of the principal American towns had formed themselves into societies, called "Kenyon Circles of Industry," whose exertions were united for the increase of the Ohio fund, in making ornamental work, the produce of which was to be sent to the trustees of the seminary. Thus a name, already associated with "every virtue under heaven" in this country, is honoured in like manner in America; and the bonds of religious union, and political friendship, between the two countries, are further strengthened and cemented by not the College only, but the new town of Gambier, a name endeared to the natives of that country, not more by the report of private virtues, than by the fact of that nobleman's having, on the part of the British government, signed the articles of peace between the two countries in 1814, and the same town bearing, in every street or square, the name of some British benefactor.

I hope to be pardoned at this moment for a short digression on the application, now so generally seen in the different branches of the

* It appears, by a comparison of printed statements of the white population in Ohio, in 1824 and 1826, that it had increased from 600,000 to 1,000,000 in two years; and a large proportion of this increase are British emigrants.

reformed Episcopal Church, of the principle of educating the inhabitants of each country to the christian ministry. In the Sermon preached at Lambeth, on the late consecration of Bishop James to the See of Calcutta, this subject is thus alluded to, and the well-known words of Bishop Chase cited :

In proportion to my respect for Missionaries, for the union of zeal, and prudence, and knowledge necessary to qualify them for the work, is my persuasion also, that no single country can for ever continue to send out to extensive colonies a number of ministers adequate to the spiritual wants of the inhabitants. And even if this were practicable, ministers sent out from home cannot be regarded as the best, or most powerful instruments to uphold the Christian faith and practice in distant countries. "We must have the sons of the soil," was the eloquent expression of a pious and distinguished prelate, when speaking of the clergy most fit to assist him in diffusing religious knowledge over his newly-formed diocese. On the first conversion, indeed, of any people to Christianity, the appearance of strangers, who have come from afar to communicate this blessing, will doubtless serve to excite an interest, and to awake attention to the heavenly message; but the interest so excited cannot be expected to be permanent; and when some progress has been made in the work of conversion, the new Christians will naturally look to find ministers in their countrymen, and will more readily receive the sacred truths, with more confidence seek instruction and the comforts of religion from those who have grown up amongst them, and with whom they are united by the same language, the same national interests, feelings, character, by all, in short, which binds a man to those of his native land. Religion cannot be said to have taken deep root in any country, whose population does not afford persons competent to the ministerial office.

It is satisfactory to see a true theory on subjects of such high importance well maintained and illustrated; but it is infinitely more satisfactory to know that it is reduced to extensive practice in our own day. And this, blessed be God! is now the fact. The institution of Bishop's College, Calcutta, at the suggestion of the excellent Bishop Middleton; that of Windsor College, in Nova Scotia; the one now contemplated in Upper Canada; (for which a charter has been obtained from His Majesty through the strenuous exertions of the venerable Archdeacon of York in that Province, and the cordial cooperation of the local government;) that long ago founded in Barbadoes, through the pious munificence of Sir Christopher Codrington, and now proposed by the zealous and devoted bishop of that diocese, in concurrence with the Society for Propagating the Gospel, to be re-organized and greatly augmented with a view to the same important object; and, finally, the College founded in the principality of Wales, by the eminently learned and pious Bishop who lately presided in the diocese of St. David's,—are all calculated to exemplify the value of this principle, in promoting the glory of God, and the extension of the Christian religion throughout the world.*

I must not omit that in the State of Vermont, by a decision of the Supreme Court of the United States, the Episcopal Church has become entitled to landed property of large amount, for the permanent support

* It is said that a plan has been some time in agitation in the Scotch Episcopal Church for erecting a College in Edinburgh, where a course of studies like that in the English Universities will be pursued.

of the Clergy. For this the American Church is indebted to the Society for the Propagation of the Gospel.

The General Theological Seminary at New York is under the tuition of six Professors:—viz. of Biblical Learning and the Interpretation of Scripture; of Systematic Theology; of the Nature, Ministry, Polity, and History of the Christian Church; of Hebrew and Greek Literature; of the Evidences of Revealed Religion, with the application of moral science to Theology; and, lastly, of Pastoral Theology and Pulpit Eloquence. The duties of the last are discharged by the Bishop, who is attended by the students one day in every week. They perform the service of the Church, as a devotional exercise, in rotation, and two Sermons, or more, are delivered by them. They also go through a course of instruction on the qualifications and duties of the clerical office.

One most interesting topic still remains, which I cannot pass over,—I mean the spiritual blessings which the Anglo-American Church has in part communicated, and now promises to communicate in a much greater degree, to the people of colour. The first example was set by New York, in the building of a church, the minister of which is a man of colour, and his congregation composed of people of that caste. Their inclination to the Episcopal Church seems fairly traceable to England, according to a discovery made by Bishop Chase, in the Autumn of 1825, and detailed in his Diocesan Journal of 1826. He was then solicited to visit a tribe of Mohawk and Oneida Indians, on the banks of the river Sanduskey. He found them in possession of our Liturgy and the Gospel of St. Mark, in English and Mohawk. This since appears to have been provided in the year 1787, by the Society for the Propagation of the Gospel, and its effects in attaching them to the Church of England have been as happy for themselves as they must be delightful to every Christian mind. With the assistance of this volume, read by their elders, they had kept a weekly sabbath, with a morning and evening service, avoiding all but necessary and charitable work on that day, and had baptized their children according to the form in the Liturgy, and expressed to the Bishop their great solicitude to obtain this sacred blessing through commissioned hands. By those who know any thing of his character it will be anticipated that this wish was granted. The Bishop selected seven of the most promising of the young men for students in his Seminary, and himself conveyed them to the spot. Here they have all proved most docile and promising, and, if they live, may in due time be regularly ordained ministers of the Church of God.

If any thing could add to our estimate of the English Liturgy, it may be from our being led by this narrative to consider it as an instrument of converting heathens. In an official report from the Diocese of South Carolina, where a free Church has been erected at Charleston for the poor members of the Church not at present connected with any of the congregations, and where the people of colour have additional accommodation, this most interesting subject is thus alluded to:

It should be recorded, as an encouragement to perseverance, and in gratitude to the giver of grace, that the salutary influence of Christian motives is evidenced in the lives of many of them (the slaves) in their fidelity to their masters,

in their kindness to each other, in their recognition of the claims of government, in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship, the power of its music, the invariable use of the same prayers, the simplicity of language which adorns our Liturgy, the plan of reading the Scriptures in order, whereby the whole counsel of God is declared in his own words, the concise summary of faith in the Creed, and of obedience in the Commandments, repeated Sunday after Sunday, the practice of reciting after the minister, whereby prayers for private use are learned, and all the fundamental truths acquired; these and other circumstances prove, that the system of our Church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds.

At the beginning of last year, I read an account in one of the American periodical publications (of which I forget the title) of a new National Tract Society established at New York. It is on a very comprehensive plan, including various sects of Christians, as well as the members of the Protestant Episcopal Church. It is a fundamental principle of the Society, that the several members of the publishing committee pledge themselves to publish and distribute such tracts only as shall inculcate those great doctrines in which they all agree. These are stated as follows:—"Man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the gospel, and the duty of men to accept it; the necessity of personal holiness; and an everlasting state of rewards and punishments after the grave." On reading this, and simply remembering that the Liturgy of the American Church is almost identically the same as that of our Church; that she has our Articles verbatim, and acknowledges our Homilies as sound expositions of Christian doctrine; I said to myself, surely all sects, who can not only agree in the doctrines above detailed, but assign to them such paramount importance, as to be content with promulgating them unaccompanied by their own peculiar tenets, must be, in a good measure, prepared to give up those peculiar tenets, and be "one fold" in a Church, with whose Liturgy and Articles the doctrines they jointly disseminate entirely harmonize, and whose authority is so clearly apostolic, as that of reformed episcopacy, wheresoever planted. For this most devoutly to be wished consummation, I well know your feelings, Mr. Editor, will harmonize with my own. And till the times of more primitive order and union return, you will not disapprove of the most humble effort to make known every true branch of that divine edifice, "whose walls are salvation, and her gates praise."

G. W. M.

P. S. I hope to send you some further information on this subject for your next number.

We are sure our readers will thank us for the following very interesting account of the ceremony observed on the laying of the cornerstone of the principal front of Kenyon College; other parts of the building having been before in considerable advance:

Before I proceed to mention the ceremonies and solemnities of laying the corner stone, which took place the day following, viz. the 9th of June, I think it proper, for the satisfaction of those who have not been on the ground to state,

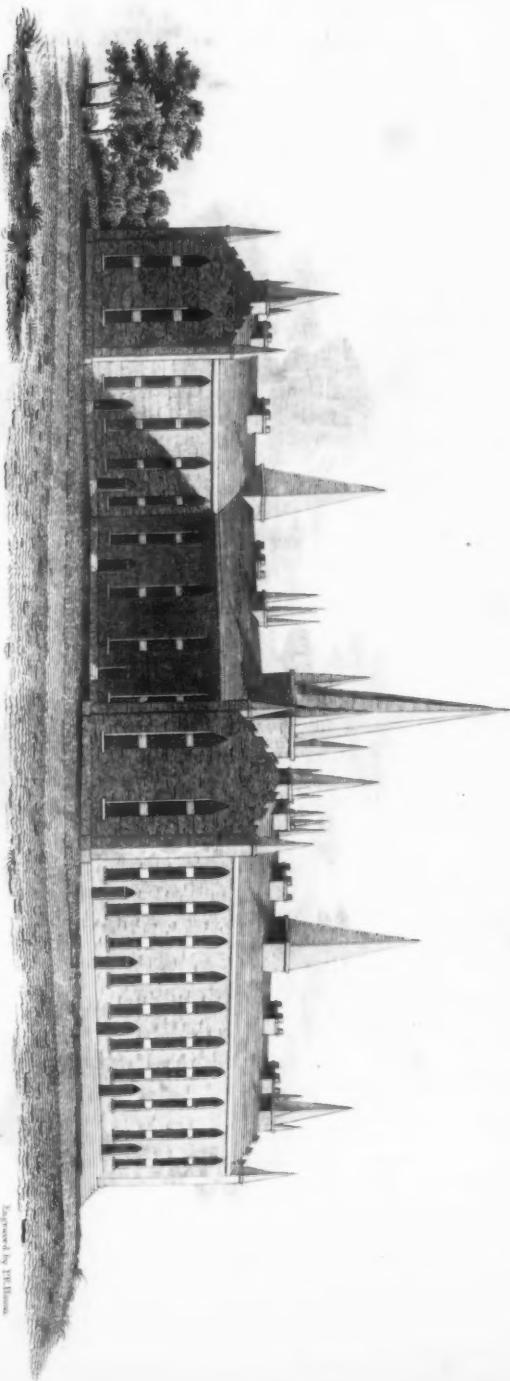
is most worthily inscribed to the founders thereof both in England and America, by their most dutiful and watchful friend.

Olio.

LEXINGTON COLLEGE,

THIS VIEW OF

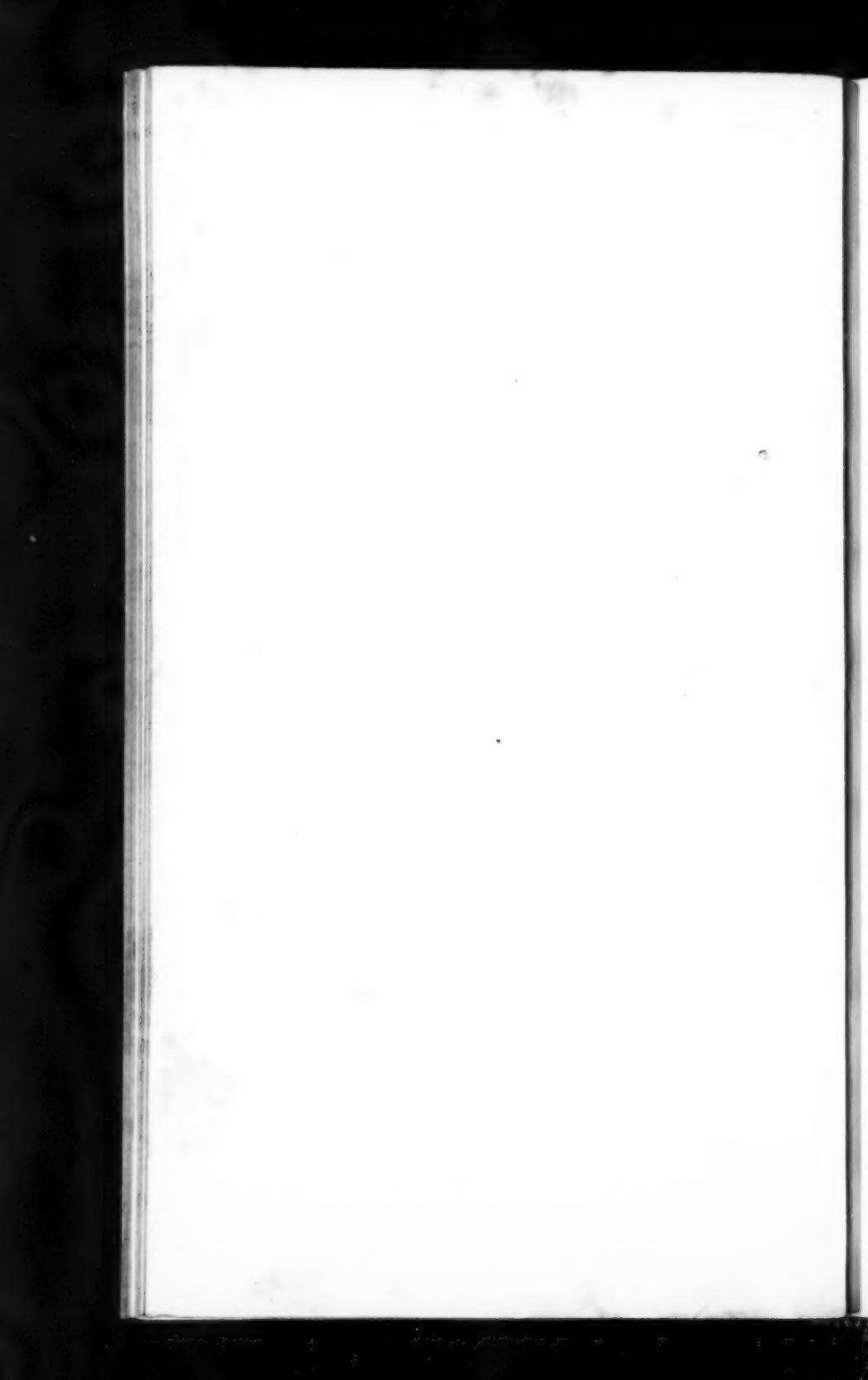
Engraved by W. H. Bass.



Designed & Drawn by the Revd. S. North.







that the College grounds, amounting to eight thousand acres, lie in an oblong square form, length from north to south five miles, and from east to west two miles and an half. The north half, through which the main road to Coshocton passes, is watered by Skinks' Creek; through the south half, on which the College is located, runs in a very circuitous manner, Vernon River, whose waters are more pure and perennial than any other in the State, or perhaps in the Western country;—this river enters the trail belonging to the College on the western side, about midway from north to south of the south 4000 acres, and runs nearly half the distance through it, in an easterly direction, till it meets with the base of those commanding grounds, from 150 to 200 feet above the level of the water, on the top of which are located, in an area of about 50 acres, the town of Gambier and Kenyon College. The river then turns to the south and south-east, and opens to the view a most fertile and beautiful region. A park of lofty trees completely surrounds the College, (except at the north,) and covers all the descending grounds, consisting of some twelve or fourteen acres. Here, in this smooth and well-adapted area, seemingly by the hand of God prepared for the purpose, on this site, raised above, and for ever secluded from the noise and busy scenes of life, we saw the preparations for the commencement of this great, and good, and benevolent work. As I approached it, after having attended divine service, and heard an excellent sermon under the spreading trees, by the Rev. Mr. Morse, I could not but feel as seldom I ever before have felt. I blessed God for having permitted me to see the commencement of a Christian institution the fountain of so many blessings to the present and to future generations.—Filled with these thoughts, which the scene, of itself, was calculated silently to inspire, I was called to witness a most appropriate service, the solemnity of which will be, I trust, imprinted on my memory so long as life shall last, and which if you will print at large, doubtless you will do an essential service to religion.

The Bishop commenced it by saying,—“ Except the Lord build the house, their labour is but vain that build it.

“ Dearly beloved in the Lord:—Forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own sense of the natural decency of things, have founded houses for the promotion of piety and the diffusion of Christian learning, and for that purpose, and in order to fill men's minds with greater reverence for God's glorious Majesty, and affect their hearts with more devotion and humility in his service, have assembled themselves together to commune in his strength, and in solemn order, let us now faithfully and devoutly beg his blessing on our present undertaking.

PRAYER.

“ O eternal God, mighty in power, and of majesty incomprehensible, whom the Heaven of Heavens cannot contain, much less the walls of temples made with hands, and who yet hast graciously pleased to promise thy especial presence wherever two or three of thy faithful servants are assembled together in thy name; vouchsafe, O Lord, to be present with us who are here gathered together in thy name, with all humility and readiness of heart to lay the corner stone of this building, being a *Seminary and College of religion and learning*, to be erected for the glory of thy holy name, the good of thy Church, and the safety, honour, and welfare of thy people.—Thine own work we trust it is, and has been from the beginning. Cemented by the mingling charities of kindred though distant nations, O may it now receive thy crowning blessing. As thou hast begun in mercy to direct thy servants in the way and means to accomplish thy will thus far, so now continue thou to bless their endeavours to do thee true and laudable service; watch over thy servants who are to direct and perform this thy glorious work; with thy merciful eyes and with thy Almighty power guard them from all accidents, sickness and death;—especially we pray thee to keep and deliver them from sin, from thy wrath, and from everlasting

damnation. Hear us in Heaven, thy dwelling place. When thou hearest, forgive; and bless this the work of thy hands, for the temporal and eternal good of this and future generations, in countless multitudes, to the end of the world, through Jesus Christ our Lord. Amen."

The deposit then was made, consisting of such public documents as mark the age in which we live, and the literary and religious character of the institution, of which this is the first building. This done, the Bishop said, "The earth is the Lord's and all that therein is—the compass of the world, and they that dwell therein." The people answered, "For he hath founded it upon the seas, and prepared it upon the floods." The Bishop then proceeded, "Forasmuch as Almighty God once accepted the purpose of Solomon to build an house unto the name of the Lord his God, and nothing doubting but that he favourably alloweth this work of ours to found and erect this Seminary and College, I therefore lay the corner stone of the same, in the name of the great Jehovah, who once said, Let us make man in our own image—the holy, holy, holy, undivided Trinity, Father, Son, and Holy Ghost, three persons, but one God, blessed for evermore." Amen.

Bishop.—"O Lord, open thou our lips.

Answ.—And our mouth shall show forth thy praise."

Then was said, alternately, the 118th Psalm, after which the *Gloria Patri*. The Bishop then said, "Blessed be thy holy name, O Lord God, for putting into our hearts to find this house to the glory of thy Divine Majesty, and the good of thy people. Blessing and honour, might and dominion, glory and praise, belongeth unto thee, O Father Almighty, for that thou didst incline the wills of benefactors, and affect the hearts of faithful people to open their hands liberally, that this work of benevolence might be established and made to prosper in thy sight; therefore now, and ever shall be, offered unto thee, in behalf of them and their posterity, the fervent prayer.—Bless them and their children, O Lord, we beseech thee, with blessings from the heavens above, and from the earth beneath: let none of their descendants, to the latest generations, be vile at home, or beg their bread in foreign lands: let them be sanctified and blessed for ever: and when we pray for them, give us grace, O heavenly Father, to pray for ourselves; remember not our iniquities, nor the iniquities of our forefathers—neither take thou vengeance on our sins. Watch over this institution now founded by thy goodness: bless the youth in this and all future generations, who here shall receive their education: preserve them from sin, the greatest of all evils, and from the effects of sin, which is thy wrath and eternal death: let thy fatherly hand, we beseech thee, ever be over them: let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life. All this we offer and ask through Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen."

Here were closed the devotional exercises of this most solemn occasion; and if the reading of them in print do but faintly resemble the good effects they had at the first exhibition, the interests of true religion will, I trust, be essentially subserved. [Extracted from the *Philadelphia Recorder*.]

ORTHODOX GERMAN JOURNAL.

MR. EDITOR.—A friend has lately put into my hands the MS. prospectus of an Orthodox Journal, to be established in Germany. This is a matter of deep interest, as showing that the orthodox party are gaining ground, and I therefore trouble you with a short sketch of the contents of this Paper. The Journal, which is to be called the "*Evangeliische Kirchen-zeitung*," is to be edited by Professor Henxtenberg of Berlin. I am not aware that he has yet appeared before the public;

but when I say that Strauss and Neander have engaged to contribute regularly to his Journal, I apprehend that no farther proof of its respectability will be needed. The Editor will gladly receive any contributions on Church matters and theology from English friends to his undertaking, and their papers may be sent (addressed to him at Berlin) in the English language.

I am, Sir, your's, &c.

R.

PROSPECTUS OF AN ORTHODOX GERMAN JOURNAL.

The more we are compelled to recognize the influence of periodical works on the opinions of the age, the greater reason have we to lament that the Evangelical Church has been left, up to the present day, without such an organ, which should endeavour to establish and defend the truths of the Gospel as they are found in Scripture, and thence transplanted into the symbolical writings of our Church, to set the difference between the evangelical doctrines and those opposed to them in a clearer light, and by means of contributions on the general state of the Church in various countries, and the progress of the Gospel in heathen lands, to awaken a lively interest in Church matters, and recall into the Evangelical Church the unity it has lost. The enemies of the Gospel have been, up to the present time, in exclusive possession of the journals in great circulation. They have used their advantage to throw every thing into confusion, and to cry down evangelical doctrines and conduct wherever they appeared, as mysticism, pietism, and separatism. The evil thence arising has been often felt, and various plans for affording a remedy devised. At length, in compliance with many solicitations, the underwritten, in reliance on God's assistance, has, with the co-operation of no inconsiderable number of esteemed theologians, undertaken the editorship of a Journal, called the "Evangelische Kerchen-zeitung" (Evangelical Church Intelligencer). It will belong to no party, but serve the Evangelical Church as such. Its highest aim will be to unite what is separated, to bind what is loosened, to remedy what is diseased, and to indicate what is incurable as such, that what is healthy may be preserved from infection. To those who have attained a sincere faith in Gospel truth, it will give opportunity for perfecting that faith, an object the more necessary, as in the long preceding period of unbelief, all firm Church tradition has disappeared; it will warn men against those errors which at every recurrence of a great religious movement have been found even among those who, in great points, hold the true faith; for example, against mysticism, pietism, and separatism, the appearance of which (though, up to the present time, few marks of them have been seen) must nevertheless be expected on account of their deep foundation in man's sinful nature, unless a suitable opposition be made to them by those whose faith is sincere and pure. It will put into the hands of those who know the truth, weapons from Scripture and history to attack their enemies; and endeavour to generate in individuals a living consciousness of union with the Evangelical Church, and with the general Christian Church of every country, and to produce a general connexion of all true members of the Evangelical Church. But the Evangelische Kerchen-zeitung will have especial regard to those who, anxious for the truth, yet know not where to seek or to find it. *Unbelief has outlived itself; a need of religion is generally awakened; men feel that the religion of reason cannot fulfil what it promises; they wish for firm ground, for comfort in life and death; and they feel the necessity of a Revelation.* But many, really desirous of getting at the truth, are misled by the present outcry of mysticism, pietism, and separatism, with which the unbelievers, suitably to their own interests, endeavour to confound a simple faith in divine truth. These persons remain in an unsettled state, as they are afraid of going from one extreme into another. The Journal will endeavour to remove the prejudices against the truth which have been excited in them, to clear what has been confused, to divide pure Christianity from the various erroneous views of it, to expose the shallowness and comfortlessness of the views of the hostile opponents,

and the falsehood of the views they have set up against the truth; to awaken attention to the signs of the times, and the many remarkable events which appear to promise a restoration of the Evangelical Church.

There will be three leading divisions of the Journal.

1. Essays:—as, for example, on important and difficult parts of the Bible, and proofs of the unity of views in different parts of it where announced in different forms;—Expositions of the Evangelical faith in opposition to prevailing errors, and in defence of it against both unbelievers and the Romish Church;—Historical essays and extracts from rare books;—Essays on practical theology, devotion, worship, &c.

2. Literary Notices:—not learned reviews, but extracts from and judgment on generally important books, not only quite new ones, but also on old and forgotten good ones; with warnings against mischievous ones, especially such as contain, under a mask, the poison of unbelief; and refutations of the attacks on the evangelical faith and doctrines contained in periodical works and pamphlets, as far as the prevailing opinions appear in them.

3. Intelligence.—Contributions to the present history of the Christian Church, German and foreign;—Short biographical sketches;—Contributions on circumstances in the external composition, and circumstances of the various religious parties;—Missionary notices not to take the place of Journals already dedicated to that object, but rather general views, and characteristic sketches, free from useless repetitions, &c. This part will be performed by means of a numerous correspondence, both in Germany and out of it, and by the use of all the Journals of Germany, France, England, Scotland, and America.

The tendency of the Journal will be sufficiently clear from what has been said. They who do not believe the great doctrines of the divinity of our Lord, of salvation through faith in him, and imitation of his holy life and death, the corruption of man's nature, &c. must look elsewhere. Here his expectations cannot be satisfied. At the same time, the Editor is far from wishing to restrain the free expression of various opinions, while those opinions are Christian: on the other hand, it seems to him desirable to promote a free exchange of ideas among those who are united to one another by a common adherence to certain great points. He requests assistance from all who agree in his views, as without such a union little can be expected.—For contributions of any extent, a suitable payment will be made.

Although the aim of the Journal is positive, rather to build up than pull down, yet polemics cannot be excluded. It will not cry peace where there is no peace, nor attempt to bring together opinions which admit of no mediation, but rather openly and distinctly declare its opposition. Yet, while it opposes opinions, the utmost care will be taken not to confound opinions and men, and to avoid every thing like personality.

The following persons, among others, have undertaken to contribute regularly: Dr. Neander; Dr. Tholuck, at Halle; Dr. Strauss, the court preacher (at Berlin); and Dr. Heubner, at Wittenberg.

Berlin, 19th May, 1827.

PROFESSOR HENXTENBERG.

ON PUBLIC CHARITIES.

SOUTHAM DISPENSARY.

MR. EDITOR.—A correspondent in your last number having adverted to a Dispensary established in my parish in Warwickshire, I am induced to trouble you with a few remarks on the subject;—and the more so, because from the manner in which the institution is mentioned, it might be supposed that I am the founder of it,---whereas, the only praise that I can claim is, that I have from the beginning perceived its utility, and have endeavoured to support and promote it by every

means in my power. Its author is Mr. Henry L. Smith, a surgeon of this place; who, having devised and digested the plan of this Dispensary, has since carried it into execution with a steadiness and perseverance, which can be appreciated only by those who, like myself, have known the difficulties with which he had to contend,—more especially in the outset. And of the same gentleman, I think it an act of justice farther to say, that his enlightened views, on the subject of the true interests of the labouring classes, entitle him to be heard with the greatest attention, on every point connected with that most important question.

I do not pretend to enter into the details of the Southam Dispensary, because they are fully given in a small Tract,* which Mr. Smith has published on the subject. I will only observe, that it proceeds (in its most important department) on a principle, I believe peculiar to this Dispensary; viz. that the independent poor entitle themselves to its benefits in case of illness, by their prospective contributions when in health. Thus it becomes a sort of medical insurance. And small as is the sum to be paid,—viz. three shillings and sixpence for an adult, and two shillings for a child, annually,—I am happy to say, that its calculations have been so well formed, and so many persons in this parish and immediate vicinity have been found willing, in health, to make a provision against sickness, that the funds are sufficient, not only to pay the necessary expenses of drugs, &c., but also to provide a remuneration to the surgeon,---I will not say adequate to his services, for scarcely any pecuniary payment could be a recompense for the good, of which he has been the instrument, but equal to the sum which he could expect to have received had the average number of sick among the same individuals become his patients, and been left to pay a medical bill from their own resources. At the same time, a great benefit has been conferred both on those contributors who have maintained their health, and on those who have been visited with sickness. The former have felt secure and easy, so far as the question of expense is concerned, against the disastrous effects of an attack of illness. The latter have had the advantage of medical advice and attendance, without submitting to either of the two alternatives, from which I can hardly see how the sick poor can otherwise escape, either of incurring medical bills which they cannot discharge, or of being consigned to the care of the parish doctor, and so of having their feelings of independence once violated, and of taking the first step in that downward and slippery

* Its title is, "Observations on the prevailing practice of supplying the Poor with Medical Assistance, commonly called Farming the Poor."—Printed by the Philanthropic Society.

† I believe that in the Report of the Evidence on the Poor Laws, taken before the House of Commons, there is no notice of sickness as one of the causes of pauperism. Yet, as it is impossible that a labourer should pay the expenses of a fit of illness either in himself or his family from his current income, and as he has seldom any funds in store, it is obvious that he can hardly avoid having recourse to his parish, and thus, even with the strongest wish to maintain himself in independence, finding his name ranked on the roll of paupers. Friendly societies may, in some measure, obviate this inconvenience. But it is well known that, in their administration, they are often liable to great abuse. The best is, that of Mr. Becher, at Southwell, Nottinghamshire.

path of pauperism, from which so few are able afterwards to recover themselves.

It is principally with a reference to this last consideration that I have been tempted to offer these few remarks. Such a Dispensary as the one now under our notice must, from its very constitution, be not only local, but contracted in its sphere of action. But I know no reason why such institutions should not be multiplied throughout the country, since they may be established in any district, where there is a resident surgeon. And, if they become frequent and popular, they seem to afford one powerful counteraction to an evil, against which we cannot too earnestly struggle,—our poor-laws. This has ever appeared to me one of the worst calamities with which this country is afflicted. Within these very few days, I have rejoiced to hear that the Lord Chief Justice Best, in his charge to the Grand Jury of Wiltshire, has lifted up his voice against the abominable system of paying the wages of the labourer out of the poor-rates;—and it is a voice which I hope will find its way to the understanding and heart of every person throughout the kingdom entrusted with any part of the administration of the laws touching the poor.* This, however, is but an abuse of the poor-laws;

* The following is an extract from the charge of the eloquent Judge alluded to by our excellent correspondent. The principles inculcated are undeniable, and are as applicable to charities which supply the ordinary and necessary wants of the poor as to the poor-laws: the one, indeed, is a system of parliamentary, the other of voluntary taxation.

"There was one point to which he was most anxious to call the general attention. Heretofore the prevalence of crime was found most remarkable in the large and populous towns, where great and diversified masses of society congregated, but now it was most lamentable to find how vice raged among the yeomen and agricultural peasantry of England. Those who had the means of influence over the latter, must be seriously told, that law alone, however coercive and unbending in its application, could not alter this painful state of things; some other aid must be called in to abate the evil; some corrective must be administered to the immoral habits of the people. The time was, in this happy land, when an honest peasantry were really and truly 'their country's pride,' and its best and safest defence. Let all the influential classes of society try and recover this noblest material of national security. The clergy (as he had witnessed with pleasure at the Cathedral yesterday) were lending their best assistance to this good work; they were arousing the warmest energies by their eloquence, and leading them by their example. But eloquence and example, however great, must be unavailing, until the people could be taught self-esteem; until they could be impressed with the due weight of humble and honest character. Let the gentlemen of the country regulate the rate of the wages of the labourer independent of the poor-rates; and when, according to the original intention of the laws for relieving human want, age and infirmities should visit the peasant, then, and not till then, let him be the object of protection out of sources independent of his own earnings. There would always be poverty in the country, and always just claims for relief in every age and sex; but, as a general principle, he must deplore the prevailing practice of having the wages on labour made up out of the poor-rates; such a practice was impolitic and fraught with much mischief; it destroyed all prudence; it eradicated all self-esteem; it removed the wholesome stimulus to honest and virtuous exertion, and withheld the moral operation of all the motives for regulating and controlling human conduct which spring from a man's own sense of his possession of his own resources. No greater curse could befall any country, than a relaxation of those salient springs of independent and virtuous actions, which were the best securities of personal conduct. A great country was not one in which one class alone lived in luxury and splendour; but one where the large mass of its people dwell in comfort and virtuous industry. He, therefore, must be the greatest benefactor of his country, in whatever situation he moved, who, by all the means within his sphere of action, lent his aid to the accomplishment of the great purpose of regenerating the moral feelings of the peasantry. This good work,

and even if this abuse should be abated, I fear that the most unexceptionable execution of the existing statutes can never extract the evil out of a system, which contains the inherent vice of levelling the distinctions between industry and idleness, frugality and extravagance, forethought and improvidence. The mischief of this system meets us at every turn. It renders unavailing some of our best efforts to amend the condition of the poor; and it so tends to foster the love of immediate indulgence natural to the human heart, that I have ever considered it a strong proof of the sterling excellence of English poor, that they are not much more deteriorated and debased, than they really are, by the baleful influence of our poor-laws. I must not, indeed, enter into a question so extensive and important, as the practicability of abolishing or reducing those legal provisions for idleness and imprudence: but I may at least express a hope that none of our voluntary and private acts shall partake of their spirit. And while I cannot but lament that many favoured and highly patronized *Charities!* are but too like the poor-laws in weakening the self-dependence of the labouring classes, I would hope that, as more enlightened views on the subject gradually make their way, every encouragement will be given to institutions which, like the Dispensary now before us, tend to make the poor industrious, frugal, and, above all other things, provident. These are virtues, which go far beyond the mere temporal good of the poor: in proportion as they prevail, individuals are invariably found to be better subjects and better Christians; better disposed to discharge every social and domestic duty in this life, and better fitted to partake of a blessed immortality in the world to come.

I am, Sir, your obedient Servant,

GEORGE CHANDLER.

THOUGHTS ON PROVIDENCE.

"The works of the Lord are great, sought out of all them that have pleasure therein."
Psalm iii. 3.

ARGUMENT.

The Perfection of the World at the Creation, and the Change introduced by Sin.—Folly of Atheism.—Opening of Spring.—A Night Scene at the commencement of Autumn on the borders of Derwent-Water.—Whence flows Peace of Mind?

Why blow thy breezes, Eden, not as erst
Bearing to man the welcome Voice Divine,
But wild and gusty, oft with muttering peals
Of thunder, rising sad? Why thwart thy skies,
As if contaminate with Stygian fire,
Glare lurid lightnings through the midnight gloom?
O blest abode of innocence and joy!

while it adorned the man, would save his country. He appealed to the Grand Jury to assist in its accomplishment, as magistrates and as men. He implored them to feel the importance of performing this great duty. Then would they find a decrease in the calendar of county offences; then would they find an improvement among their labouring neighbours; and then only would they have arrested the progressive action of vice, which now deformed the surface of society."

Alas ! fair garden, how thy groves are waste,
 Their amaranthine bloom and verdure gone,—
 Gone and despoiled for ever.—Weep and wail
 And tremble at the Serpent's fiery hiss,
 His coils of terror, and his eye of flame,
 And view thy fields of aconite ashamed,—
 O Eden, Eden, greatly art thou fallen!
 The whirlwind laughing mocks thy blasted pride,
 Thy streams are all polluted; and the bowers
 Where Eve reposed her beauty, feet profane
 Now trample down, unheeded and unknown.
 Frequent the Spirits, that chaunt their endless praise
 Before the face of Him who sits enthroned
 Most High in unimaginable bliss,
 Have left the regions of supernal day,
 And on our Earth descending shed abroad
 Effulgent glories. Man from Angels' lip
 Dropping sublimest wisdom, drank the lore
 Which to the holiest Seraph God expounds
 As from his gladsome visage beams of love
 Wide Heaven illume. O Milton! thine, great Bard !
 The lofty, sacred, melancholy strain,
 How "Man's first disobedience" lost that seat,
 The curse, entailed upon his seed, of Death,
 And made this world the sterile home of Sin.

View from her heights the drear expanse of Earth,
 The abode accursed of rebellious Man,
 See we no verdant plains, no vine-clad hills,
 No sapphire founts, or fertilizing streams ?
 Is Earth one boundless desert, bleak and dark,
 One mass chaotic, with no trace distinct
 Of God's creative energy imprest?
 Proclaim ye Vallies, and from pole to pole
 Resounding Ocean, from thy caves proclaim,
 Who reared this mighty fabric, and laid deep
 Its vast and firm foundations, when the song
 Burst from the morning stars, and shouts of joy
 From all the sons of God, seraphic hymns,
 Were heard symphonious through the courts of heaven.
 Oh ! why is Man so impotently bold ?
 Poor worm, purblind, what art thou ? Fool, dar'st thou
 The order of the universe arraign ?
 Sayst thou that Chance was architect supreme ?
 Did Chance make heaven, earth, seas, the starry sphere,
 Thy frame contrive, and fashion out thy soul
 So big with impious argument profound ?
 Oh ! 'tis a fearful thing to stray in dark
 And dream we see the dawn, or idly stare
 At meteors of our own, for yon bright orb
 Which gilds ten circling worlds, and shews the Hand

That keeps them ever in their steadfast course,
That built th' immeasurable vault on high,
And gemmed the firmament with globes of fire.
Yea, all accordant, insect, stone, and weed,
And fruitful vallies and resounding seas,
And blazing suns and rolling worlds declare
"God called us forth from nothing, and we came."
Rejoice, O Earth, and raise the admiring hymn
Of high thanksgiving:—cursed though thou be
By God's frown darkened, by his vengeance scathed,
E'en in thy ruins, thou art glorious still.

Thrice blest is He, whose choice by wisdom swayed
Declines the mart, and "busy haunts of men,"
To woo the blossomed sweets and roseate blush
Of infant Spring, what time beneath the Sun
The dormant fields revive, and Zephyr bland
Whispers to Flora, "Come, my life, awake."—
She at his bidding rises, and with touch
Half shrinking, lest the frown of Winter chide,
Opes cautiously her treasures.—Snowdrop first
(Not by too gaudy contrast to offend)
Goes forth her harbinger, and Crocus next,
And gayer Daffodill her pathway strew.
Warned by these signs that Nature lives again,
Unearthly hands in April's parting shower
Above an ample vale extend on high
The arch resplendent of the watery bow.
Straight by the Hours is led triumphant through
The empurpled Flora. Winter with his rout
And the retinue of his surly storms
Is backward driven, and shedding frozen tears
With faint expiring moan infests the night
Till morn impatient welcomes in blithe May.
Then fragrant Zephyr waves the dripping boughs
Of trees apparelled all in virgin green,
And when the glittering pearl-drops fall perfumed
With Zephyr's breath, far from the orient skies,
All glowing with the swift sun's fervid wheels,
Some lengthened beams in radiant glory sped
Mellow those drops to gold. Tell me, ye birds
Who carol shrill your early orisons,
Ye lambs, brisk playmates on the mountain brow,
Ye cattle, tenants of the lowly dale,
And ye vain insects of an hour, who fill
With countless myriads every swarming grove,
Beats there one heart in which the lamp of joy
Hath not diffused its renovating light?

Spring's gaiety is past, and Summer's pride
Is waning swift towards Autumn. Who is he

Alone that wanders on the pebbly beach,
Pensive not sad? There is to all a time,
But chief when youth is yet untaught by pain,
That buoyant Fancy sketches out strange forms,
The scenes remote of visionary bliss.
Then heartsick of the whirl and glare of day,
The paler beauties of the brow of Eve,
Or the dark vestment that enrobes the stars,
Tempt forth the wayward footsteps to enjoy,
Apart, the deep tranquillity and calm.
Serener Night ne'er hushed the world to rest
Than now sits brooding o'er the lake's clear depths.
With smiles unnumbered sparkling to the Moon
The crisp'd waters play; full-orbed she pours
On all the landscape, mountains, woods and vale
Celestial harmony of light, and throws
Live streams of silvery lustre on the mist
Hovering in wreaths condensed 'mong Derwent's isles,
Those seven green islands dotting the bright wave
In contrast rich to yonder rugged heights.
First Skiddaw rears his bulk: his azure head
Thick vapour wraps; the while impending clouds
Unfold their sable tapestry, and at times
Veil—delicately veil—the Queen of Night.
Rocks close the south, though oft a hideous gap
(So may we learn to value right God's works)
Shew where the all-creating Hand hath left
Some fragments, such as Chaos dwelt among
Ere yet the world was formed. Glaramar bleak
(His scanty garment of the storm-fed moss)
Rises beyond an avenue of crags,
At whose torn feet there glows a purer stream
Than e'er meandered through the plains of Greece,
Or in Sicilian woodlands slaked the thirst
Of hunter wearied with protracted chase:—
Though at the music of the Doric reed
Anapus wondering paused; and when the Nine
Struck loud the Athenian lyre, Iliussus called
His limpid waters toward their source again,
In thousand windings through their marble banks.
A long terrific heap of western Alps
Succeed in vast confusion piled, with crag
Upborne by crag, and peak o'ertowering peak.
Still silence reigns around; save where the low
And distant murmur of the gushing rill
With varied cadence greets the attentive ear
And lulls the ravished sense; save when the breeze,
Fraught with perfumes from buds of thousand lilies
That deck the bays and haunted islets round,
On dewy wing glides whispering through this scene
Of fairest Nature. Beauty, gently wild,

In Horror's open lap reclining, heaves
Her swelling breast, with odoriferous sighs,
Bids Mirth be calm, and wounded Grief surcease
From harsh complaint, and sigh soft sighs with her.
Cocytus shrieks not through these verdant meads.
Thy tuneful lisp, young streamlet of the rock,
Dripping the shelvy precipice adown,
Thy modulations smoother than the strains
That fall from lips enamoured, on the gale,
How softly answered by the waving pine
That bends o'ershadowing thy gelid fount!
Roll on, chaste stream! a goodlier shade than his,
Who spake so sweetly as he waved his head,
Awaits thee where yon weeping willow stoops,
And in thy lymph her pendant tresses laves.
So loosely hung sad Mary's golden hair,
And (though no eye was near) with comely veil
Concealed the farewell kiss the warrior gave,
When pibroch roused him from the nuptial couch.
See what luxuriant foliage spreads its pomp,
Umbrageous oak, pale ash, and drooping birch,
And underneath the briar and woodbine sweet.
These proudly nodding o'er the jutting cliffs,
Forbid the winds to vex the sleeping bay,
In whose pellucid mirror stars with light
More soft reflected shine; a lovelier hue
The clouds receive, each mountain path grows smooth,
And shady groves with all their trembling leaves
Are seen inverted 'neath the unruffled flood.
" In such a night as this," in such a place
(Where the sad aspin quakes, and oak uplifts
His fearless arm to shield the chaste retreat
Which Naid of a gurgling fount, with moss
Of vernal dies encircled, loves to shade
With the light spray she dashes from the rock,
Forming a small faint rainbow, with a gleam
Of moonshine wandering 'mong the osiers dank,)
Would Gothic legend say that fays resort
To solemnize a festival,—around
Such luxury of loveliness invites.
To guide the dew-drop to some fainting flower,
To waft the Zephyr o'er the scorched mead
A party haste, while others wake the strains
Of faery music, whose free melody,
Loose as the sportive foam, now floats along
The wave, now winding through the wood, delights
The genius of each glen. Anon it swells
With the full richness of Aeolian harp,
Enchants the coast, and animates the isles,
From shore to shore reduplicates its thrills;
Or with the distant wailing of Lodore,

Or with the sigh from maiden breast escaped,
In mournful plaints now slowly melts away,
And leaves the vale as silent as before.

Are all then tranquil? Can the balmy night
Say to the guilty conscience, " Peace, be still."
Its source hath Peace above, and from HIM
" From whom all blessings flow." There Peace abides,
And Hope aspiring on that sordid bed
Where Sickness and Infirmitiy have chained
The unwearied Pilgrim. Lo! within those walls
Of shattered, loathsome, and dissolving clay,
There is a shrine whose habitant is GOD
The HOLY GHOST, the COMFORTER. That eye
Waxed ghastly dim, a stream of light receives
Invisible, essential, uncreate,
Pure emanation from the throne of light,
Brighter than Indian sunbeams, yet more mild
Than the chaste Moon's reflected argent rays.
Lowly, and meek, and uncomplaining still,
His joyous soul her rest anticipates,
Where heat shall scorch, and Sun shall smite no more,
But GOD shine forth in Heaven's unbounded day.

G. W. BIRKETT, M. A.
St. John's College, Cambridge.

UNITARIAN MARRIAGE BILL.

We propose to lay before our readers the substance of the Bill introduced during the last session, and then give some of the observations which were made in the House of Lords.

The preamble, which contains the argument for the enactment, stated, that in the 19th Geo. III. an act was passed for the relief of Protestant Dissenting Ministers and Schoolmasters; and that in the 53d Geo. III. an act was passed to relieve persons who impugn the doctrines of the Trinity from penalties; it also stated, that several of His Majesty's subjects, being Protestant Dissenters from the Church of England, entertaining conscientious scruples with respect to belief in the doctrine of the Trinity, and commonly called Unitarians, regarded the necessity of solemnizing matrimony according to the Office of Matrimony in the Book of Common Prayer, as a grievance repugnant to their religious feelings; and it further stated that it

was expedient to grant some ease to religious scruples in this respect.

We will now shew how it was proposed to attain this object.

Parties desirous of taking the benefit of the act, were to sign a written declaration that they were " Protestant Dissenters from the Church of England of the Unitarian persuasion." If they were to be married by banns, the banns were to be duly published as at present; and afterwards the clergyman, upon production of the aforesaid declaration and upon payment of the usual fees, was required to grant a certificate that the banns had been duly published. If the marriage was to be by licence, it was to be obtained by the parties taking their declaration to the proper officer; and the licence was to express, that it was for the purpose of authorising the clergyman to register instead of to solemnize the marriage.

The certificate of the clergyman

that the banns had been published, or the licence, as the case might be, together with the declaration, was to be carried to a magistrate; and he was required thereupon to appoint a time within the hours appointed by law for the celebration of marriages, and not at a less distance than the second day thereafter, nor a greater than a week; at which time, and at the residence or usual place of business of such magistrate, he was required to permit the parties to marry before him, according to the form following:—

The man to be married, taking the woman to be married by the hand, shall plainly and distinctly pronounce these words:

I, A.B. do take thee, C.D. for my wedded wife, and do here, in the presence of God, and before these witnesses, promise to be unto thee a loving and faithful husband.

And then the woman, taking the man by the hand, shall plainly and distinctly pronounce these words:

I, C.D. do take thee, A.B. for my wedded husband, and do here, in the presence of God, and before these witnesses, promise to be unto thee a loving, faithful, and obedient wife.

Such marriage was declared to be valid and effectual to all intents and purposes whatsoever.

To provide for the registration, the magistrate, before whom the marriage was had, was immediately thereafter to make out, sign, and deliver to the parties a certificate that they had been married according to the provisions of the act: for which certificate a fee of 2s. 6d. and no more was to be paid. Upon the delivery of this certificate to the clergyman (which was to be deposited in the parish chest or registry) he was forthwith to make an entry of such marriage in the usual consecutive order in the register book of marriages; which entry was to be signed and attested by such clergyman with his proper addition.

It was provided that it was incumbent on the parties marrying to procure such registration to be made within one week; but that the neglect thereof should not affect the validity of the marriage.

We will now advert to the observations made by Lord Eldon in the House of Lords.

After noticing at considerable length the state of the law respecting the marriages of Jews and Quakers, of the validity of which his Lordship said he had not the slightest doubt, he proceeded thus:—It was said, that if the marriages of Quakers and Jews were allowed, so ought those of these Dissenters. But, as he before stated, the ministers of the Church of England were never called upon to assist at these marriages. This degradation was not carried so far as that even during the time of the Commonwealth; when it was merely required to go before a justice of the peace, and the clergy were not called upon, as now was required, to register the marriage. If they meant to do for these Dissenters what had been done for the Quakers, so let it be done, but let it not be more. He must be allowed to say, looking at the bill with reference to this subject, that there was a great deal of delicacy manifested, with respect to what it did, and what it did not tell them. It was said, that these Dissenters have scruples respecting the doctrine of the Trinity, as being Unitarians. Now there was no explanation, and he should like to have it, of what these scruples were, nor what was meant by Unitarians. He, last year, asked the latter question of a Right Rev. Prelate now absent, and of another, who now occupied the Archbishop's bench, and received no answer; but shortly afterwards, a sermon, preached at a Unitarian chapel, was put into his hands, and the first sentence was—"The Lord Chancellor asks what is meant by a Unitarian?" The sermon, which, to do the preacher justice, was a very able one, then went on to state what the writer conceived a Unitarian to be; but what he (Lord Eldon) wished, was to see what a Unitarian was upon the face of the Bill. He should be glad to hear any of the learned Prelates, who might support the bill, argue, that the scruples of a man, who denied the divinity of our Lord and Saviour, were entitled to respect. He did not know the difference between a Unitarian and a Freethinking Christian, who, he believed, entertained these scruples about the marriage ceremony of the Church of England just as

strongly as the Unitarian. What might be the difference between the two he could not imagine; but he would now shew the house what a Freethinking Christian thought of their Christian Lordships. This opinion of the Free-thinking Christian he should read from a petition, now on their Lordships' table, from that sect. The petitioners stated, that they are required by law to conform to the Established Church; and they instance marriage as being one of the ceremonies they cannot conscientiously concur in, and declare, "that the Church of England, in its religious worship, which they are thus called upon to sanction, they know only as a church teaching for doctrines the commandments of men—as a church professing a religion as by law established—as a church composed of the remnants of popery, and having no higher authority than acts of Parliament." The petitioners then proceeded to deny the jurisdiction of the Ministers of the Church in the matters of baptism, marriage, &c., and called the Church of England a "political religion," a "corrupt spiritual power." These were objectionable phrases, but he could assure the house, they were not the most objectionable which could be found in the petition. These persons denied the divinity of our Saviour, and he supposed Unitarians did the same; but he should be glad to hear any Right Rev. Prelate that intended to support the bill, explain what was meant by a Unitarian. He would now examine what was the ground on which those persons complained of the marriage ceremony of the Church of England. Their children were baptized in the name of the Father, Son, and Holy Ghost, which they did not object to. A husband, in marrying, was called upon to unite himself to the woman in the name of the Father, Son, and Holy Ghost, which were objected to, although in the baptism they were allowed. But the special complaint of these persons seemed to be of the words of the blessing after the parties were made man and wife, which was given also in the name of the Father, Son, and Holy Ghost. These then were the Dissenters for whose benefit they were to pass this law, when, according to all his-

tory, they had always been considered as the most offensive dissenters from the Church. They were under particular restrictions till the act of the 53d of the King, which explained the Toleration Act, and took away the act of the 7th and 8th of William and Mary, which he acknowledged contained punishments which ought not to have been thought of or endured for a single moment. But now they were called upon to grant to this class of dissenters what they had refused to others. By the present bill, a clergyman was called upon to publish the banns upon the declaration of two individuals that they were Unitarians, without having further proof of their being so than their own declaration. The clergyman has afterwards to certify to a justice of the peace, that he has published these banns, and the justice is to appoint a time and place to witness the marriage. In the time of the Commonwealth an evil prevailed, which had reached the present times, but which he was very instrumental in putting down. It had, in the times he alluded to, grown a common practice to have gentlemen put in commission by a cold seal, as it was called, which apparently constituted them as good justices of the peace as any Unitarian could desire; but that was now corrected, and there was no danger of an apparent, instead of a real, justice of the peace, being applied to under this bill, should it pass into a law. There were several general clauses in the bill which required examination and correction. That relative to the publication of the banns, for example. After they had been published, they were to be certified to a justice of the peace, and then registered, which was certainly a troublesome process to go through, when they considered that the Unitarian lady and gentleman might be one twelve, and the other fourteen, years only. He was willing to give the Unitarians privileges similar to those enjoyed by Quakers, (who declared their belief in the Trinity,) but he could not go further, as this bill did. He objected to the bill being passed this session, upon the ground that neither House of Parliament would have time to give it a fair consideration, and upon that

ground it was that he moved that it be read that day three months. He did not know whether he should be supported or not in his opinion by his learned and noble friend on the woolsack, but there seemed to be an inclination to that which he considered to be inconsistent with law and justice, he meant the making a person's declaration evidence of fact which it was impossible he should know to be true. Registers of marriage were now received in evidence, because the clergymen signed them, and knew them to be true; and it was the same with baptism. But if, in addition to the time of baptism, the date of the birth of the child were given, it would not be received as evidence, because the clergymen knew nothing of its truth. Now, by the present bill, a clergyman was required to register and put his signature to that of which he had no means of knowing the truth, unless at the same time he happened to be the justice of the peace before whom the rest of the ceremony was performed. If the failure of the measure was to be made a matter of blame, that blame ought to be thrown on those who neglected to bring it forward at an earlier period of the session, and on no others.

THE BISHOP OF CHESTER said, that he should not have troubled the house with any remarks on the bill before them, had not certain observations of a noble and learned Lord rendered it necessary that something should be said in vindication of himself, and others similarly situated with himself, as supporters of a measure which was pronounced to be derogatory and degrading to the clergy. He considered himself, in some degree, pledged to support the bill, inasmuch as it embodied that principle of relief, which he had suggested to their Lordships two years before. But with respect to the part which the noble and learned Lord on the woolsack supposed him to have taken in framing or preparing that bill, he begged leave to declare, that although he had had some communication with the chief promoter of the bill in the other house, and had stated to him his opinion, as an individual clergymen, he had never seen a single clause of it till it was printed. He

was prepared to support the bill, as to its principle; not as thinking it, in its present form, unobjectionable; on the contrary, he thought many of the objections made by the noble and learned Lord (Eldon) of very great weight, and that many of the clauses must be materially altered and modified before the bill could pass into a law; and he was prepared, if no other person should undertake the task, to propose several amendments, if the bill should be suffered to go into a committee. With respect to the principle of the bill, it must be remembered, that the form of solemnizing marriage was the only part of the services of our church, at which it was absolutely compulsory upon any person to attend. He said absolutely compulsory, because marriage was a matter of necessity: under certain circumstances it became the duty of a Christian to marry; and yet, as the law now stood, no Christian, with the single exception of the Quakers, could be married according to any other forms. By those who maintained the general principles of toleration, he did not see how this constraint could be justified, but on one or both of two grounds; either that it was absolutely necessary, in order to secure to marriages that degree of publicity which the interests of the community require; or that it was highly expedient, to give every possible degree of solemnity to the formation of a contract, upon the religious observance of which the well-being of society so essentially depended. Now as to the former of these grounds, it was a matter with which, in his opinion, the Church, in its spiritual capacity, had nothing to do. It was perfectly competent to the State to determine for itself the method in which publicity of marriage should be ensured. With respect to the latter, it was obvious to the most common understanding, that the solemnization of marriage, according to a prescribed religious form, could add nothing to its sacredness, in the estimation of those, who, upon religious grounds, disapproved of that form; still less in the opinion of those who denied altogether that matrimony should be made in any way a religious rite. As to himself, although

he was convinced that matrimony was a holy estate, ordained of God, and that it ought to be contracted with some religious solemnities; and although, as a member of the Church of England, he held it to be a departure from ancient and salutary discipline, that such solemnization should take place without the intervention of a person in holy orders; yet he could not forget, that the Church herself had declared, in the 25th of her Articles, that matrimony "hath no visible sign or ceremony ordained of God." Its outward signs and forms are of man's appointment. Sir W. Blackstone had said, that the intervention of the priest in marriage was merely *juris positivi*, not *juris naturalis aut divini*. Swinburne, in his book on Espousals, laid it down, in agreement with more ancient writers, that the essence of marriage was the free consent of the parties. The publication of that consent, with such ceremonies as the state required, constituted it a valid marriage, as far as the state was concerned. And the state ought not to require such ceremonies as might be burthensome upon the consciences of individuals, if the objects sought for, viz. the maintenance of public morality, and the right succession of property, could be obtained without them. But that all religious scruples, so called, of whatever kind and complexion they might be, are to be so considered by the state, as that they shall be suffered to interfere with its legislative provisions for the general good, was a doctrine not to be maintained. If such a principle were to be acted upon in its fullest extent, all steady and consistent legislation would be at an end. The state must exercise a discretion, in judging of the reasonableness of such scruples, and in determining how far they may justly be disregarded with a view to the general good. In the case before the House, the scruples of those who applied for relief were of such a nature as the state could not disregard, without infringing the most sacred rights of conscience. Surely there was a broad and palpable line of distinction,—palpable at least to the common sense of a deliberative assembly, obscure and even invisible as it might

be to the eye of enthusiasm,—between the scruples of those who hesitated at the solemn recognition of a doctrine, confessedly involving a fundamental principle of religion, and the scruples of those who might account it an intolerable hardship and insupportable load on their consciences, if they were compelled to be married by a man in a surplice. This topic he mentioned, by way of answer to a *prima facie* objection to the present bill, that the relief afforded to one set of scruples must in fairness be extended to all. Upon such a principle no state could possibly proceed. Their Lordships, for instance, would never consider it a necessary act of toleration, to exempt the Society of Friends from the payment of those taxes, which they objected to from religious motives, as furnishing the sinews of war. The principle, therefore, of the bill would meet with his support; but at the same time he judged it absolutely necessary so to limit and guard its provisions, that its operation should go no further than the justice of the case required; lest while it relieved the tender consciences of some, it should set at liberty others who had no conscience at all; or those whose consciences might be offended in quite another way than that, for which this bill was intended to be a remedy, and so that should take place, which the preamble of the bill declares ought not to take place, an infraction of the general policy of the law relating to marriage. Now the parties seeking relief, regarded as a grievance the necessity of being married according to the forms of the Church of England, simply because they were called upon to recognize the doctrine of the Trinity. The ground, therefore, of this departure from the general law of marriage, ought to be so distinctly stated, so explicitly defined, that it might not become a common place of refuge to all who objected on slighter grounds to a compliance with the ritual of the Church. The simple designation of *Protestant Dissenters of the Unitarian persuasion* he did not consider to be sufficiently precise. Those who with him held the doctrine of a Trinity in Unity, did not allow that the term *Unitarian* of itself necessarily implied

a disbelief of that doctrine. And there were perhaps many, who might entertain some scruples as to the *explanation* given of that doctrine by the Church, who yet would be unwilling to deny the divinity of the Son or of the Holy Ghost. For this reason he should propose, if the bill reached a committee, an amendment as to this particular, both in the preamble and the schedule. There were some other objectionable clauses in the bill, respecting which he would not trouble their Lordships at that hour. But he could not refrain from saying a word or two concerning the degradation which it had been said this bill would inflict upon the clergy. As to the hardship of being called upon to publish the banns, the noble and learned Lord on the woolsack had effectually disposed of that objection. With respect to the registration, he could not, after mature deliberation, bring himself to think, that the clergy would have any just ground of complaint. What would the legislature call upon them to do? Not to certify, in any way whatever, their own opinion as to the nature of the marriage which the parties had contracted, but simply to enter the magistrate's certificate of the fact, that two persons had entered into such a contract of marriage, as the state considers to be a valid contract; valid, that is, for the purposes of the state, and for no other. As to the regularity of the marriage, in their own view of the question as churchmen, they would have to give no opinion directly or indirectly. With reference to this part of the subject, he thought it not irrelevant to observe,

that in Austria, where the Roman Catholic religion was the established religion of the state, protestant ministers, lawfully appointed, were at liberty to baptize, marry, and bury the members of their own congregation, of which they were forthwith to certify the Roman Catholic parish priest, who was to make the proper entry in the register, which he kept according to the forms prescribed by the civil law. Now since a Roman Catholic clergyman looked upon marriage as a sacrament, he would have a much plainer ground of objecting to recognize the validity of a protestant marriage, than we should have, against acknowledging the validity of that, which might be contracted before a civil magistrate. Upon the whole, concurring as he did in the principle of the bill, although not satisfied with all its details, he hoped their Lordships would at least permit it to go into a committee, reserving to himself the liberty of proposing any amendments, or, he would rather hope, of supporting amendments when proposed by some person of greater weight than himself: and if it should be found that time enough did not remain for the re-modelling of the bill this session, they would at least give the parties who complained, a satisfactory assurance of their disposition to take an early opportunity of relieving *them*, from what they had a right to complain of as a grievance, and the clergy of the Church of England from the painful, if not degrading necessity, of administering the rites of that Church to those, who held them in aversion or contempt.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

LIVERPOOL DISTRICT COMMITTEE.

ON Tuesday, July 31st, a most numerous and respectable meeting, including a great number of ladies, was held at the Chapel of the Blue Coat Hospital, for the purpose of establishing a Liverpool Branch of the Society for propagating the Gospel in Foreign Parts. At twelve o'clock, the Lord

Bishop of the diocese took the chair, and near his Lordship were seated the worshipful the Mayor and Bailiffs.

His Lordship opened the meeting by stating, that he felt highly honoured by being called upon to preside over a meeting which was so numerous and respectable; it was not, however, more so than he had expected, nor more than the importance of the Society

deserved. His former experience of the liberality of the inhabitants of Liverpool led him, indeed, to expect a numerous attendance, and he was happy to see that his expectations were not disappointed. His Lordship then explained at considerable length the objects and proceedings of the Society : he lamented that its income was less than 6000*l.* a year, a sum wholly inadequate to answer the many affecting appeals which were made for assistance ; that the Society now came forward, "a needy, but not an ignoble or unworthy suppliant for support, to enable it to enter into more enlarged and zealous operations." His Lordship then stated the number of missionaries in the service of the Society, and observed, that missionaries they were called, and missionaries indeed they were, for their duty was to seek after the lost sheep, and gloriously to plant the standard of the Cross in the countries of heathenism. As missionaries, they were called upon to leave their countries and friends, for the purpose of administering the consolations of religion to the inhabitants of distant, wild, and inhospitable regions. Much, however, remained yet to be done ; there were vast tracts in the North American colonies, in want of spiritual aid. On a recent visitation, the Bishops of Nova Scotia and Quebec found great reason to make a most pressing application to the Society—a requisition that it was unfortunately impossible to comply with, owing to the want of sufficient means. His Lordship therefore put it to the meeting as Christians, whether the Society should be suffered to languish in indigence. In this department of the Society's labours, it had been accustomed to receive a certain portion of aid from the government, which had not withheld its support to such a work ; but that aid was not sufficient to supply its wants, for within the last three years the expenditure had exceeded the income by upwards of 20,000*l.* His Lordship then asked the meeting, whether things could be allowed to go on in this way ? If support were not obtained, the Society must become bankrupt, and not only this but other societies, which looked for a certain degree of support from this

very ancient and benevolent Society. What should he say with regard to the great door which was open in the eastern hemisphere ? What should he say to the claims which 100 millions of Hindoos had on this country ? Had any efforts been made at all commensurate with the claims to reform the heathen ? Surely every fresh conquest of our arms—every fresh extension of our commerce—imposed a duty on us to spread the gospel amongst the newly acquired territory. It was not for the single purpose of raising this country in the scale of nations, that Providence had blessed our arms in so remarkable a manner. We, as Christians, ought to cause the extension of religious instruction on the earth, and we were lamentably unworthy of the name we bore, if we did not show a truly evangelical interest, and enable the Society to extend its operations in the east. If its means decrease, so also must its exertions ; not that government was insensible to the subject, for it had established an episcopal church in India, and Christianity will appear there with all its advantages. Owing to the multiplicity of the languages, they could not, perhaps, look for a very extended circulation of the gospel in those parts until they were able to employ missionaries from among the natives. With this view Bishop Middleton founded Bishop's College, to which not only this Society but many others contributed. That establishment however was now languishing for want of means. The Society for the Propagation of the Gospel would not permit it to languish while it had disposable funds, but that could only be effected by the public standing forward to its assistance. The Society, however, never had fairly been brought before the public, for until this day there had only been thirty-one subscribers to it from that district ; from that reproach his Lordship was persuaded the result of the present meeting would redeem it. As a great commercial town trading to those parts where the gospel was so much needed, his Lordship thought it incumbent on the inhabitants to contribute to the enlightening of those distant tribes of the earth from whom they principally drew their wealth. His Lordship

concluded by expressing his gratitude that at a former meeting of another society, his earnest call for support was most cordially and liberally answered.

The Mayor then rose to propose the first resolution. His worship observed that the object of the Society had been so ably laid down by their respected Diocesan, that if he were to add any thing it might only mar the feeling which pervaded the minds of the meeting.

The Rev. Edward Hull seconded the resolution.

Mr. Brancker (one of the Bailiffs) moved that the Lord Bishop of the diocese be requested to accept the office of President of the Liverpool Branch of the Society.

The Rev. Augustus Campbell seconded the motion, in doing which he paid a high tribute to the zeal and the talents of his Lordship.

The Rev. R. P. Buddicom said, that as a motion had just been put into his hands he embraced the opportunity of expressing his hearty concurrence in the objects of the Society. It had been said that the sun never set on the British flag; it was certainly an old saying, about the time of Richard the Second, and was not so applicable then as at the present time. Our colonies, particularly those in North America, were inhabited chiefly by emigrants from their native land, not emigrants by choice but from necessity. They left the land in which they enjoyed religious privileges in order to go into wilds and wildernesses; it was, therefore, our duty to see that they should not lack the enjoyments of the gospel and all the means of grace which they left behind them when they left their own country. He thought it was the bounden duty of government to contribute to such a Society as this, and he always rejoiced at individual subscriptions to it. In the early stages of the Society, its operations were confined to North America, because our possessions in India were then scarcely known; but now they had grown to 100 millions of persons, most of whom were in a state of darkness and degradation. The Bishop's College at Calcutta, at present, contained only ten students, and it was the earnest wish of the late excellent

Bishop Heber, to extend the number to thirty or forty. It was with this view that the Society had expended part of its funds to an extent that must make its operations unavailable, or, at least, to paralyze them in a great degree, unless support be rendered it. There were there two ordained ministers, men knowing the eastern dialects, and acquainted with the modes of action, who must prove of great advantage to the objects the Society had in view. He, Mr. B. thought that very little credit was due to this country, as a Protestant land, for being deaf to the call of our foreign fellow subjects. If we looked at a society established in Rome, we should see great wealth and magnificence, which ought to make this country blush for the poor support which this Society received. Was the faith of the church of Rome a purer faith than that of England? He hoped still to see this Society endowed with the means of prosecuting its benevolent objects.

The Rev. C. J. Gladwin seconded the motion.

The Bishop having left the chair, it was taken by the Mayor.

Mr. Ewart moved the thanks of the meeting to his Lordship, for his kindness in presiding, and for the disinterested manner in which he came forward to support the Society.

The Bishop returned thanks. He felt highly honoured by their having appointed him president, in accepting which he felt he was only doing his duty, not only as a ruler, but as a minister of the church of England. His Lordship then read a forcible appeal from a small pamphlet* in aid of this Society, and said, that, in his parish in London, a small Society had been formed, which remitted annually to the parent fund a sum of nearly 200*l.* If one parish in London was able to do so much, he anticipated very great support from such a large town as Liverpool.—The meeting then broke up.

* An Invitation in behalf of the Societies for promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, reviewed in the Christian Remembrancer for June last. We have since been informed that it is written by the Rev. J. C. Wigram, Secretary to the National School Society.

BARKING DISTRICT COMMITTEE.

We have received their Second Annual Report, which contains an admirable abstract of the Society's proceedings. We should have inserted it entire, but we trust our readers need not the information it gives.

BATH AND WELLS DIOCESAN ASSOCIATION.

The annual meeting of this Association, as well for this Society as for the Society for Promoting Christian Knowledge, was held at Wells, on Tuesday, August 14. After an excellent Sermon in the Cathedral, by the Rev. W. Parr Brymer, rector of West Charlton, on behalf of the Societies, a meeting was held in the County Hall, the Lord Bishop of the Diocese in the chair. Here we note the same gratifying cooperation of the principal laymen of the district with the clergy, which we have before observed to be

peculiarly the case in this diocese; and this cooperation, we will remark by the way, is of no trifling import; for there is no cordiality and respect on the part of the flock unless the shepherd be faithful and sincere. As to the proceedings of the Society, we will only observe it pursues its charitable course with unabated zeal.—Before the close of the business, George Alexander Hamilton, Esq. the late well-known Protestant candidate for the representation of the county of Dublin, ably addressed the meeting on the subject of biblical instruction in Ireland. He gave his strong testimony in favour of the necessity of such instruction, as the surest and safest means of tranquillizing and giving happiness to his native land. Mr. Hamilton was deservedly received with every mark of respect and attention.

After the business of the day, many of the friends of the Society dined together, when the Bishop kindly presided.

PHILOSOPHICAL REPORT.

THE Taylerian Society at Haarlem has offered a gold medal, of the value of 400 Dutch florins, for the best answer to the following question—"Is the time in which we live distinguished or not as an epoch of good sense and humanity? If the affirmative, give the indications and the proofs of it. If the negative, demonstrate it. In either case produce the result, honourable or dishonourable towards the existing time." The answers may be written in either Dutch, Latin, French, English, or German; and must be addressed to the Taylerian Society, at Haarlem, before the 1st of April, 1828; in order that the decision may take place before the 31st of Dec. of the same year.

RUSSIAN EMPIRE.—According to an official statement in the Russian Military Gazette, published on the 21st ult. the Russian empire in its whole extent in the three quarters of the world, with all the states incorporated with it, occupies a superficies of

375,174 German square miles, about $\frac{4}{5}$ English. In this vast space there is a population of 59,534,000 inhabitants, or, on an average, 158 souls to a square mile. The annual income is stated at 130 millions of rubles; the standing army, with regular and irregular corps, at 1,039,180 men.

The following are the details:—

I. EUROPEAN RUSSIA.	
Superficial extent	72,161 sq. m.
Population	44,118,600
To a square mile	605

II. THE KINGDOM OF POLAND.	
Superficial extent	2,293 sq. m.
Population	3,702,300
To a square mile	1,615

III. ASIATIC RUSSIA.	
Superficial extent	276,020 sq. m.
Population	4,663,100
To the square mile only .	42

IV. RUSSIAN POSSESSIONS ON THE NORTH-WEST COAST OF AMERICA.	
Superficial extent	24,000 sq. m.
Population	5,000
To a square mile	2

TABLE OF CANDLELIGHT FOR SEPTEMBER.

Day.	End Morning.	Begin Evening.	Day.	End Morning.	Begin Evening.	Day.	End Morning.	Begin Evening.
1	4 — 40	7 — 20	11	4 — 58	6 — 56	21	5 — 13	6 — 33
2	4 — 42	7 — 18	12	4 — 59	6 — 53	22	5 — 15	6 — 31
3	4 — 43	7 — 15	13	5 — 0	6 — 52	23	5 — 16	6 — 28
4	4 — 45	7 — 13	14	5 — 2	6 — 50	24	5 — 18	6 — 26
5	4 — 47	7 — 11	15	5 — 3	6 — 47	25	5 — 20	6 — 24
6	4 — 49	7 — 9	16	5 — 5	6 — 45	26	5 — 22	6 — 20
7	4 — 51	7 — 5	17	5 — 7	6 — 43	27	5 — 24	6 — 18
8	4 — 53	7 — 3	18	5 — 8	6 — 40	28	5 — 26	6 — 16
9	4 — 54	7 — 0	19	5 — 10	6 — 38	29	5 — 28	6 — 13
10	4 — 56	6 — 58	20	5 — 12	6 — 36	30	5 — 29	6 — 11

LIST OF NEW BOOKS.

TOWNLEY on the Law of Moses, 8vo. 10s. 6d. bds.—SHERWOOD's Chronology, Vol. II. 12mo. 6s. bds.—ANDREW'S's (Capt.) Travels in South America, 2 vols. post 8vo. 18s. bds.—VON HALEN's Imprisonment, 2 vols. 8vo. 11. 8s. bds.—BUTLER'S Genuine Poetical Remains, 8vo. 15s. bds.—LEMPRIERE's Lectures, 8vo. 7s. 6d. bds.—WEST's Second Journal, 8vo. 5s. bds.—BULWER'S Views in the Madeiras, folio. 3l. 3s.—HUNT's Architettura Campestre, 4l. 11. 1s. bds.—Classical Manual, 8vo. 18s. bds.—MONTGOMERY's Pelican Island, 12mo. 8s. bds.—Bibliotheca Parriana, with Dr Parr's Notes, 8vo. 16s. bds.—BRUCE on Society in the Age of Homer, crown 8vo. 5s. 6d. bds.—MACCULLOCH's Elementary Reading, 12mo. 3s. 6d. bds.—ALLEN's London, Vol. I. 8vo.

8s. 6d. bds.—Chronicles of London Bridge, 8vo. 1l. 8s. bds.—BUTLER'S Questions on Roman History, 12mo. 5s. 6d. bds.—Common-Place Book of British Eloquence, 18mo. 4s. bds.—HOWARD's Colonial Law, 2 vols. royal 8vo. 3l. 3s. bds.—Hymns for Private Devotion, 12mo. 3s. 6d. bds.—SPONSOR'S Gift, 18mo. 3s. bds.—ACASTER'S Lectures on the Philippians, 8vo. 9s. bds.—Annual Register, 1826, 8vo. 16s. bds.—EUCLID systematically arranged, 8vo. 10s. 6d. bds.—MUDGE'S Ministerial Labours, 8vo. 10s. 6d. bds.—WADD'S Maxims and Memoirs, 8vo. 9s. bds.—FINCH'S Christian Principles, 12mo. 5s. 6d. bds.—The Florist's Guide and Cultivator's Directory, No. II. 3s.—Flora Australasica, No. III. 3s.

POLITICAL RETROSPECT.

THE CABINET.—The death of Mr. Canning has deprived the country of the services of the most eminent of her statesmen, and who had for many years borne a very conspicuous part in her councils. Lord Goderich has been appointed by his Majesty to succeed the lamented Premier as first Lord of the Treasury. The Duke of Wellington has been reinstated in the office of Commander in Chief of his Majesty's forces, but without a seat in the Cabinet. His resumption of the important duties connected with this situation is a subject of general satisfaction to all parties. Short as has been his retirement from professional office, various petty evils have, we believe, arisen in the army from the want of some decisive controlling power to govern and direct its internal

regulations. The Duke's great abilities and well-deserved popularity among all ranks of the military, render him more eminently qualified than any other officer in the British service to correct these abuses and give a habit of order and discipline to all the parts of this vast machine.

FRANCE.—The internal operations of the Government of this country which chiefly deserve notice, refer to the censorship of the press, the edicts relating to which are executed with a rigour never surpassed at any former period. Not only every publication or article in the public journals must be licensed before it can be published, but those which are printed in the provinces, after being duly authorised there, are not allowed to be sold in Paris until they have been again sub-

mitted to the metropolitan censor, and approved by him. The external measures principally consist in supporting the league for the liberation of Greece, and in continuing to blockade the port of Algiers, but so inefficiently that the Dey's corsairs have found means to escape the vigilance of the French fleet, and put to sea without molestation. The Dey neglects no preparations for repelling an attack by sea and land, should one be attempted, and has appealed to the population of the city and surrounding country, urging them to come forward for the support and defence of the Mahometan religion, which, he asserts, the infidels wish to destroy, and purpose possessing themselves of Algiers by a debarkation: an appeal which the populace appear ready to receive, and, in the event of such a scheme being attempted, would certainly run the hazard of a contest.

GERMANY.—This country exhibits an instance of enlightened legislation, which, it is hoped, will soon be followed by other states placed under similar circumstances. The adjoining states of Bavaria and Wirtemburg have abolished all the custom houses on their mutual frontiers, thus rendering the commercial intercourse of these provinces free from all financial restriction as far as they are respectively concerned.

PENINSULA.—The affairs of this part of Europe, so far from improving, present a more unwelcome aspect than ever. Of the sincerity of Don Pedro the Fourth for the liberty of his subjects, and the peaceful prosperity of Portugal, it is impossible to doubt; but the portion of the royal House of Braganza resident in Lisbon are no less evidently influenced by different principles, and aim at opposite results. The measures of the late Minister at War (Saldanha) were calculated to place the army on an effective footing; and when, in spite of the timidity and duplicity of the court, he exerted his authority for the maintenance of discipline and obedience, it quickly appeared that the soldiers as heartily approved his conduct as the Regent and her favourites trembled at and condemned it. In fact the apostolical party, so powerful in Spain, has

found means to establish itself in the Regent's council, and the army which felt discontented, as every army ever has done when not kept to its duty, became too formidable when placed under the administration of a man who knew how to reconcile them to the service, and render them the servants as well as the protectors of their country. To remove him was an affair of vital importance to the other party, and by the ascendancy of a cabal in the Regent's favour it was accomplished, but not without a burst of feeling from the populace, seconded by a strong and similar expression from the military, which filled the ruling powers with apprehension and dismay. To stifle this cause of alarm, one of his near relations was appointed his successor; and the discarded minister, to preserve the peace of the capital, withdrew to his seat in the country. Such moderation was only likely to increase his popularity and make him more formidable to his enemies: they felt this, and matters were no sooner brought to a tranquil state, than he received an order to quit the kingdom without delay, and one of the public journals which defended his conduct was suppressed. As these measures were adopted and executed solely by the authority of the Regent, it seems difficult to say whether the constitution any longer exists.

In Spain the internal disorders increase, and the insubordination prevails so openly in Catalonia, that troops have been marched thither from various other provinces. The insurgents have not been deterred from entering several towns openly in the day, and obstinately maintaining conflicts with the king's forces.

RUSSIA.—The war with Persia does not appear to be carried on with any considerable success. The government has not published any farther intelligence from those frontiers, whilst letters from Constantinople speak of the reverses which the Russian army has experienced in that quarter.

GREECE.—The union of the three great powers of Great Britain, France and Russia, has produced the effect of reviving the energies of the Greeks. The fleet, formed by these potentates, is assembling rapidly, and will be

nearly complete as soon as the last division from Russia shall have joined, part of which has sailed from and part of which still remains at Spithead. The measures of Russia on shore, to support these by sea, are on a gigantic scale. An army of ninety thousand strong is assembled at Chocozim, and two others are forming on the left bank of the Danube. To meet these formidable movements, the Sultan is calling into exercise all the resources of his empire. The bashaws are ordered to enlist recruits from the population of their respective governments without regard to religious distinction, and to hasten the march of such levies towards the capital, or the seat of hostilities, as circumstances may require. By a manifesto, addressed to the European ministers resident at Constantinople, he rejects the interposition of the allied crowns, and avows his determination to resist every attempt to interfere with the internal affairs of his empire.

Lord Cochrane is reported to have dispersed the Egyptian fleet, bringing reinforcements to the army in Greece, and to have destroyed or captured several vessels belonging to it.

Egypt.—The Pacha of Egypt is making great preparations for the assertion of his independence, the signal for which will be the appearance of the combined European fleets in the Levant, at which time he purposed withdrawing his troops from the Morea, and refusing to have any further concern with the affairs of Greece. He has made many important changes in his troops with a view to this project, having invited many European officers to accept commands among them, and placed brave and experienced chiefs in the marine service, whilst he personally inspects the military exercises every morning. Should his courage and resources enable him to undertake such an enterprise with good prospects of success, it must prove a diversion of the Ottoman forces of incalculable benefit to the Greeks, whilst he could scarcely choose a more favourable period for his own endeavour than the moment when the Porte has such a formidable increase of enemies to encounter.

India.—Lord William Bentinck,

whose abilities have been tried and approved in the service of his country, has been appointed Governor General of India. The benefits of steam navigation are extending to this part of our foreign possessions. A plan is now in projection for maintenance of a steam-boat communication between Bombay and Alexandria. Mocha is to be a place of intermediate deposit of fuel and supplies, and vessels have been chartered to carry coals thither from this country for that purpose. If this plan is realized, a month will be sufficient for the journey from London to Bombay.

INDIA BEYOND THE GANGES.—The reduced state of the Birman Empire has invited the chiefs of the nations which it had subjected by force of arms to attempt the recovery of their independence. Among these is Maongrut, chief of the Talains, whose territories consisted of the districts around Rangoon. About seventy years have elapsed since their subjugation, during which time every means have been pursued that could abolish the recollection of their independence, and amalgamate them with their conquerors. The chief above named, who is about fifty years of age, has been brought up at the Birman court, and employed in the service of the monarch; but finding the time favourable to his views, he repaired to his own countrymen, who readily joined his standard against their former governors. He has succeeded in cutting off the communication between the Birman country and Rangoon, but he does not seem able to capture the latter place. He is very desirous of introducing European manners into his dominions. His people are forbidden to prostrate themselves before him, and are taught on all occasions to serve and address him according to the customs of Europe.

SOUTH AMERICA.—The occurrences from this quarter, which have come to our knowledge since the last retrospect, exhibit an unusual share of interest. Hostilities between the states of Buenos Ayres and the Brazils have ceased, and the preliminaries of peace been signed; but the conditions have not yet reached this country. However severe the terms they may impose

on the weaker state, they must be less injurious than a war, which could not confer any present advantage on the conqueror, but must retard the wealth and improvement of each.

In Peru another of those rapid revolutions has been effected which the late changes of affairs in the provinces of South America have so frequently exhibited. The heads of the government were arrested by the opposite faction, supported by a military force, and conveyed to a distance from Lima before day-break. Their rivals then assumed their authority, and succeeded to their places without any

tumult, and apparently with little public sensation.

In Columbia the feeling in favour of Bolivar is reviving with increased strength. The suspicion that he harboured designs prejudicial to the liberty of his country, and which, without him, would never have had any freedom to lose, is generally disavowed: and the next mail will probably report his restoration, not only to the confidence of his countrymen, but to the direction of the state, whose present security depends almost entirely on his wisdom, energy, and disinterested patriotism.

ECCLESIASTICAL INTELLIGENCE.

BISHOP OF NOVA SCOTIA.—His Lordship arrived on the 17th of July at St. John's, New Brunswick, from Petty Harbour and Ferryland, and intended to await there the arrival of His Majesty's ship *Alligator* to convey him to Halifax.

PREBEND IN THE CATHEDRAL CHURCH OF ROCHESTER.—We informed our readers in our last Number, that the Prebend in this Cathedral, which was presented by the Lord Chancellor Lyndhurst to the Rev. W. F. Baylay, was legally annexed to the Archdeaconry, and consequently that such presentation was void. This we believe to be correct. We understand, however, that the Reverend presentee has been advised not to resign, and that it is the determination of the Archdeacon to submit the question to a Court of Law.—Here let us record a fact highly honourable to that great man, over whose untimely fate a nation mourns:—The Archdeaconry of Rochester became vacant a short time previous to the death of the late Bishop of that see, in whose gift it was. The Bishop immediately presented it, with the Prebend annexed, to his son, the Rev. Walker King: but he, unwilling to quit the sick-bed of his dying parent, delayed his induction till it was too late, the death of the grantor rendering his incomplete grant a nullity. The Rev. W. King stated this and other circumstances to Mr. Canning, and so well satisfied was the lamented Premier of the equity of the Reverend claimant's statement, that he immediately advised His Majesty to confirm the deceased Bishop's grant. But the benevolent intention of the Premier was frustrated in part, for the Prebend had been already disposed of. The Archdeaconry and Prebend became vacant when Lord Eldon was Chancellor; and although it appeared to him, as stated in our last, that the Prebend was not legally annexed, and consequently that it was in his gift, yet he hesitated before he separated what had been so long united, and quitted office without disposing of it. His successor however had no such scruples, and immediately gave it to the present holder. A communication similar to that which was made to Mr. Canning was presented to Lord Chancellor Lyndhurst by the Rev. W. King, but of this no notice whatever was taken.

NEW CHURCHES.

RIGHT OF PRESENTATION.—The following clause in an Act of Parliament, passed in the last session, is of great importance. It will be seen that individuals building Churches have now the perpetual right of presentation, whereas, under the former act, it extended to forty years only:—“ And be it further enacted, That when any person or persons shall, to the satisfaction of the said Commissioners, endow any Chapel built, or hereafter to be built by such person or persons, with some permanent provision, in land or monies, in the funds exclusively, or in addition to the pew rents or other profits arising from the said Chapel, such endowment to be settled and assured as the said Commissioners shall authorize and direct, it shall be lawful for the said Commissioners to declare, that the right of nominating a minister to the said Chapel shall for ever

thereafter be in the person or persons building or endowing the said Chapel, his, her, or their Heirs and Assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to or for the benefit of the minister of the church of the parish within which such Chapel may be built." (7 & 8 Geo. IV. cap. 72. § III.)

REPORT.—The following is a summary of the Seventh Report of His Majesty's Commissioners for Building and Promoting the Building of Churches and Chapels:—

Completed	69	Accommodation in the Churches and Chapels completed :—
Building	48	
Plans under consideration	26	In Pews
Proposed Grants	56	Free Sittings
		59,655
Total ..	199	Total .. 105,200

BOOTLE.—The new Church at Bootle, erected at the expense of Mr. W. S. Miller, has been consecrated by the Lord Bishop of Chester, and opened for divine service.

PUBLIC MEETINGS IN CHURCHES.—The Lord Bishop of Bath and Wells has expressed his disapprobation of the Churches in his diocese being opened for any other purpose than that of divine service. The Oratories proposed to have been given at Weston-super-Mare have consequently been abandoned.

LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Bagot, Hon. R. . .	Deanery of Canterbury			The King.
Barnard, W. H. . .	Canon Residentiary in Cath. Ch. of Wells			
Bell, Edward John . . .	Wickham Market, V.	Suffolk	Norwich	The King
Blomfield, Geo. B. . .	{ Domestic Chaplain to the Bishop of Chester And Prebend in the Cath. Church of Chester }		Bishop of Chester	
Bridges, B. G. . . .	Orlingbury, R.		Northam. Peterb.	B. W. Bridges, Esq.
Brown, Henry	{ Mast. of Gram. School, Houghton-le-Spring }	Durham		
Clarke, Liscombe	{ Archd. of Sarum, & Preb. of Minor Pars Altaris }		Cath. Ch. of Salisbury	Bishop of Salisbury
Coleridge, D.	{ Mast. of Gram. School, Helstone }	Cornwall		
Coleridge, G. May . . .	St. Mary's Church	Devon	Exeter	Dn. & Ch. of Exeter
Cooper, Samuel . . .	Wood Walton, R.	Hunts	Lincoln	{ Admiral Sir R. H. Bickerton }
Festing, C. G. R. . .	St. Paul	Cornwall	Exeter	Earl of Eldon
Griffith, James	Llangunnor, V.	Carmar.	St. Davids	Bishop of St. Davids
Harding, J. Weston . . .	Sulgrave, V.		Northam. Peterb.	W. Harding, Esq.
Haycock, Charles . . .	{ Withcott, R. and Owston, P. C. }	Leicester	Lincoln	Rev. H. Palmer
Henderson, W.	St. Paul's Chapel	Edinburgh		
Landon, W. D. D. . . .	Branscombe, V.	Devon	Exeter	Dn. & Ch. of Exeter
Lee, Harry	Fellow of Winchester Coll.			
Paroissien, Challis . . .	Chap. to St. Thomas's Hosp.	Surrey		The Governors
Perkins, F. D.	Down Hatherley, V.	Glocest.	Glocest.	The Lord Chancellor
Pike, John	Up-avon, V.	Wilts	Salisbury	The Lord Chancellor
Remington, R.	Chaplain to Collegiate Church of Manchester			{ Warden and Fellows of Manchester }
Roberts, W. H.	Chaplain to H. R. H. the Duke of Clarence			
Stacey, Thomas	Chaplain to the Earl of Dunraven			
Stanhope, H.	Gawsworth, R.	Chester	Chester	Earl of Harrington
Turton, Thomas	{ Prebend of Haytor cum Walton in the Cathedral Church of }	Lincoln	Bishop of Lincoln	
Ward, W. D. D.	Chaplain to Viscount Goderich	London		The Lord Chancellor
Watkinson, R.	St. Lawrence Newland, R.	Essex	Hereford	W. Webster, Esq.
Webster, William	Church Preen, P. C.	Salop	Salisbury	Dn. & Ch. of Winch.
Westcombe, T.	Letcombe Regis, V.	Berks		
Wise, Thomas	Barley, R.	Herts	London	Bishop of Ely

CLERGYMEN DECEASED.

At Worthing, in the 87th year of his age, the Right Reverend SAMUEL GOODENOUGH, D. C. L. & F. R. S. Lord Bishop of CARISBROOKE.

Name.	Preferment.	County.	Age.	Patron.
Denison, John . .	{ R. of Hautbois and V. of Loddon	Norfolk	77	{ Mrs. Howard Bishop of Ely
Holbrook, George, LL. B. of Trinity Hall, Cambridge		Norfolk	28	
Langley, John, Fellow of Worcester College, Oxford				
Mesham, R. . . .	{ R. of Ripple, V. of Bromham cum Oakley	Kent		C. F. Palmer, Esq.
Parslow, William .	V. of Yardley	Herts	61	Dn. & Ch. of St. Paul's
Robinson, M. . . .	R. of Burghfield	Berks	—	Rev. W. Robinson
Ward, Thomas . .	{ Prebendary of Cath. Ch. of V. of Neston R. of Handley	Chester	71	{ Bishop of Chester Dn. & Ch. of Chester Dn. & Ch. of Chester

UNIVERSITY INTELLIGENCE.

OXFORD.

Mr. Simon Thomas Adams has been admitted to a Founder's-kin Fellowship at New College, vacant by the election of the Rev. Harry Lee, B. D. to a Fellowship at Winchester College.

At the visitation of Abingdon School, Mr. J. Robertson was elected Scholar of Pembroke College, on the Teddale Foundation.

The Governors of Harrow School have instituted Scholarships of Fifty Guineas value, during four years' residence at Oxford or Cambridge. The two successful candidates this year, are Natcombe Oxnam, son of the Prebendary of Exeter, and F. L. Popham, son of Lieutenant General Popham.

CLERGYMEN MARRIED.

Rev. Awbrey Charles Price, M. A. Fellow of New College, to Theodora Ann, daughter of G. F. Hewitt, Esq. of Bradbury Hill, near Swindon.

Rev. John Phillips Roberts, M. A. Chaplain of Christ Church, to Margaret Cornelia, eldest daughter of Mrs. Aitkin, of Dixfield, Exeter.

Rev. Frederick Sandys Wall, B. C. L. Fellow of New College, to Miss Jennings, of East Acton, Middlesex.

CAMBRIDGE.

CLERGYMEN MARRIED.

Rev. Stephen Pope, M. A. Fellow of Emmanuel College, to Eleanor, daughter of W. Agnew, Esq. of Russell Square.

Rev. Peter Still, B. A. Fellow of King's College, to Anne, second daughter of the late Henry Hughes, Esq. of Harley Street.

TO CORRESPONDENTS.

Preferments.—With respect to our list of Preferments, we must apologise for its errors and omissions, but we have no means of making it more correct or complete. We are always happy to receive from the individuals preferred a correct notice.

We request that all Communications for us may in future be addressed to Messrs. Rivington, St. Paul's Church Yard.

We thank C. J. for his excellent favours; they shall appear.—A notice of the Norwich National Schools in our next.

A Subscriber to the Christian Remembrancer for November, 1826, will find a letter for him at Messrs. Rivington's.